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The views expressed in the articles published herein do not necessarily represent the views of Malini.

FROM THE EDITOR

Metaphysician, exegete and poet, Utpaldeva is undoubtedly one of the most remarkable figures in the history of the non-dualist Shaivite philosophy of Kashmir. While as the author of *Pratyabhijñā Kārikā* he takes us to the heights of Shaiva metaphysical thought, as the writer of one of the most poignant works of Sanskrit hymnal poetry, the *Shivastotrāvalī*, he makes us fathom the great depths of devotional Shaivism. The intensity of his mystic experience, the powerful passion of his spiritual quest and the spontaneous beauty of his lyrical expression have profoundly moved hearts of his readers through the centuries. Ishwarswaroop Swami Lakshmanjoo would be emotionally so overwhelmed by the ardour of Utpaldeva's love for Shiva that tears would often gush from his eyes while reciting a song from this series of twenty beautiful devotional lyrics. In fact it was the irresistibly sweet melody of *Shivastotrāvalī* verses that lured him first to study Sanskrit during his childhood after he heard his father sing a few lines from the work. Ever afterwards *Shivastotrāvalī* remained one of his most favourite Shaiva texts. His fondness of this great poetical work by Utpaldeva can be gauged from the fact that he rendered it into three languages, Kashmiri, Hindi and English, explaining in a state of palpable ecstasy the nuances of the deep mystical meanings of its verses. Of these the Kashmiri version is available only in audio recordings while the Hindi translation has been published by the Ishwar Ashram Trust. After years of devoted labour, John Hughes of the Universal Shaiva Fellowship, USA, has now brought out Swamiji's English version of the work, based on both the verbal recordings and written notes of his lectures for the benefit of all.

We at Malini are extremely gratified for being allowed the privilege of making available to our readers the nectar of Swamiji's knowledge contained in the first chapter of his English rendering of Utpaldeva's hymnal masterpiece, the *Shivastotrāvalī* in this issue. We have been already serializing his Hindi translation and commentary and with the English translation too appearing now, we hope readers not well acquainted with Hindi will be able to savour the beauty of Utpala's devotional verses through the revelations of Swamiji's ecstatic renderings.

The readers will note how beautifully Utpala resolves the seeming conflict between knowledge and love as ways to attain liberation. They will find the architect of the Shaiva metaphysics of *pratyabhijñā* or re-cognition asserting the domination of devotional love over gnostic approach to the realization of the Ultimate Reality and at the same time integrating the two by defining love as absorption in undifferentiated and undivided consciousness. He rejects the otherness of Shiva by perceiving Shiva as All – the manifested world as well as the reality transcending it – and so he discards everything that is not Shiva, focusing on nothing but the complete oneness of identity with him through love. The question he raises is whether it is possible to establish an intimate and emotional relationship with a non-personal entity and answers it in his own unique way by reconciling the perception of God as a person and God as an ineffable, all-pervading principle.

Jai Gurudev!

संपादक की ओर से

तत्वज्ञानी, व्याख्याकार और कवि – कश्मीर शैवाद्वयवाद के इतिहास में उत्पलदेव एक अत्यंत विशिष्ट व्यक्तित्व हुए हैं। प्रत्यभिज्ञा कारिका के लेखक के रूप में वे जहां हमें कश्मीर शैवदार्शनिक चिंतन की ऊँचाइयों पर ले जाते हैं, वहां संस्कृत स्तुतिकाव्य की मर्मस्पर्शी कृति शिवस्तोत्रावली के रचयिता के रूप में वे हमें समावेशात्मक भक्ति की गहराइयों का अवगाहन कराते हैं। उनकी रहस्यानुभूति की गहनता, उनकी आध्यात्मिक खोज की आकुलता और उनकी काव्याभिव्यक्ति का सौंदर्य - ये सब शताब्दियों की अवधि में लोकमानस के अंतरतकम का स्पर्श करते रहे हैं। ईश्वरस्वरूप स्वामी लक्ष्मणजू शिव के प्रति उत्पलदेव के उत्कट प्रेम से इतने भावाभिभूत हो जाते थे कि बीस भक्ति गीतों के इस सुदंर संग्रह की पंक्तियों को गुनगुनाने पर उनकी आंखों में आंसू छलक पड़ते थे। इन गीतों की स्वरमाधुरी पर वे इतने मुग्ध थे कि बचपन में पिता को उनकी कुछ पक्तियां गाते सुनकर वे संस्कृत सीखने के लिए लालायित हो उठे। इसके बाद तो शिवस्त्रोवली उनका एक विशेष रूप से प्रिय शैव ग्रंथ ही बन गया। उत्पलदेव की यह कृति उन्हें कितनी प्रिय थी इसका अनुमान इस बात से लगाया जा सकता है कि उन्होंने तीन-तीन भाषाओं – कश्मीरी, हिन्दी और अंग्रेज़ी में इसके रूपांतरण और व्याख्या के द्वारा इसकी निगूढ़ अर्थच्छायाओं को उद्घाटित किया। कश्मीरी में इसकी जो व्याख्या वे पहले ही कर चुके थे, वह आज टेपांकनों में उपलब्ध है। उनके द्वारा किया गया हिन्दी रूपांतर भी ईश्वर आश्रम ट्रस्ट की ओर से प्रकाशित हो चुका है। और अब वर्षों के अथक परिश्रम के पश्चात उनके अमीरीकी शिष्य जॉन ह्यूज़ ने यूनिवर्सल शैव फेलाशिप की ओर से स्वामी जी द्वारा कृत इसके अंग्रेज़ी रूपांतर को भी प्रकाश में लाया है जो कि शाब्दिक रिकॉर्डिंग और लिखित नोट्स पर आधारित है।

मालिनी के इस अंक में इस रूपांतर के प्रथम अध्याय की व्याख्या के रूप में स्वामीजी के ज्ञानामृत का आस्वाद अपने पाठकों तक पहुंचाने की अनुमति के लिए हम अपने आप को धन्य समझते हैं। शिवस्त्रोतावली का हिंदी रूपांतर तो हम पहले ही कई अंको से प्रकाशित करते आ रहे हैं, अब हिंदी से अनभिज्ञ पाठकों को स्वामी जी के अंग्रेज़ी रुपांतर का माध्यम से उत्पलदेव की भक्तिरसपूर्ण पक्तियों का आनंद ले सकेंगे - ऐसी हमारी आशा है। पाठक देखेगें की कितनी सुंदरता से उत्पल मोक्ष के उपाय के रूप में ज्ञान और भक्ति के बीच दिखाई देने वाले द्वंद्वका समाधान करते हैं। वे प्रतिभिज्ञा के इस प्रतिपादक को परम तत्त्व की उपलब्धि में ज्ञान की अपेक्षा प्रेम के प्राबल्य पर ज़ोर देते हुए और इसके साथ ही अखंड और अभेद चैतन्य में समावेश के रूप में प्रेम की व्याख्या करते हुए इन दोनों के बीच सामंजस्य स्थापित करते हुए पाएंगे। यह जो कुछ है वह शिव ही है, ऐसा मानते हुए वे शिव को 'अन्य' मानने की बात को अस्वीकार करते हैं। इस प्रकार वे केवल प्रेम के माध्यम से शिव से पूर्ण तादात्म्य पर अपना ध्यान केंद्रित करते हैं। वे यह प्रश्न उठाते हैं कि क्या निर्गुण - निराकार से भावानात्मक संबंध स्थापित करना संभव है, और अपने ही निराले ढंग से इसका समाधान भी करते हैं – ईश्वर की एक व्यक्ति और एक अव्याखेय सर्व-व्यापी सत्ता के रूप में की गई परिकल्पनाओं के समन्वय के द्वारा।

जय गुरुदेव!

Śiva Sūtras

with commentary by
ISHWARSWAROOP SWAMI LAKSHMANJOO

Revealed to the Sage Vasugupta, the Shiva Sūtras form a seminal text of Kashmir Shaivism. Swamiji's English rendering of the Sūtras unfolds their inner secrets and mysteries, helping us to fathom the oceanic depths of their meaning, aphorism by aphorism.

Third Awakening

Sūtras 3.19 - 3.29

3.19

kavargādiṣu māheśvaryāḥ paśumātaraḥ //

In the world of letters, words and sentences, the eight energies of the Lord, who are the mothers of beasts (take control and hold him),

In this sūtra, the word *kavargādiṣu* refers to the world of letters, words and sentences. First, there are letters, then words, and then sentences. Letters create words and words create sentences. In the world of these three, the eight energies of Lord Śiva (*māheśvaryādyāḥ*)-who are the mothers or rulers of beasts (*paśumātaraḥ*) mothers of beasts. Who is the beast? The ignorant human being. What is the function of these eight mothers? The first five energies are the five senses: hearing (*śabda*), touch (*sparśa*), seeing (*rūpa*), taste (*rasa*) and smell (*gandha*). Then there are the three energies of mind (*manas*), intellect (*buddhi*) and limited ego (*ahaṁkāra*). These eight mothers : the five senses, along with mind, intellect and limited ego take you away from your reality of consciousness. This is the objective field upon which the eight ladies govern those who are ignorant.

Kṣemarājā, in his commentary, says that the words *adiṣṭhātryo bhavanti*, which mean "they take charge of holding them," must be added to this sūtra.

Now Kṣemarājā offers the following references from the Tantras to explain how the supreme energy of Lord Śiva, *svātantrya śakti,* seems to have descended to the level of the ignorant being. Actually, this supreme energy has not fallen at all but, for the ignorant, it seems as though it has.

> This *svātantrya śakti,* the supreme energy of absolute independence, is always one with the creator of the universe, Lord Śiva. *(Mālinī Vijaya Tantra* 3.5)

> When Lord Śiva desires to manifest himself in this world, then *svātantrya śakti* is transformed into the energy of will *(iccha śakti). (Mālini vijaya Tantra* 3.6)

> O dear *Devi,* I will explain to you how that energy which is one with Lord Śiva, although she is only one taking many formations, becomes many. *(Mālinī Vijaya Tantra* 3.6)

> When that energy of will *(icchāśakti)* perceives that this is what is truly to be desired, then that energy of will is transformed into the energy of knowledge *(jñānaśakti). (Mālinī Vijaya Tantra* 3.7)

When the energy of will perceives that this is to be desired and this is not to be desired, which means she distinguishes between what is to be desired and what is not to be desired, then for him the energy of will is transformed into the energy of knowledge *(jñānaśakti).*

> And so, when that energy of knowledge actually wants this desire to be fulfilled, then that energy of knowledge becomes the energy of action *(kriyā śakti). (Mālinī Vijaya Tantra* 3.8)

> This energy of will, which is the supreme energy of absolute independence of Lord Śiva *(svātantrya śakti),* is just like the *cintāmaṇi* stone,[1] for although she has become two as the energy of knowledge and the energy of action, yet because of objective perception, whatever object he desires, she becomes like that and becoming one with that object, she becomes many. *(Mālinī Vijaya Tantra* 3.9)

> The first formation she takes is *mātṛikā cakra,* the wheel of the class of letters from "a" to "*kṣa.*" And this garland of letters has become twofold, ninefold and fiftyfold. *(Mālinī Vijaya Tantra* 3.10)

> There are two classes in the garland of letters: one is the class of vowels and the second is the class of consonants. The letters from "*a*" to "*ḥ*" (*visaraga*) are the

1. The *cintamani* stone is a particular jewel that assumes the form of whatever is kept under it.

vowels and that is the germ (*bīja*). The letters from" *ka*" to "*kṣa*" are the consonants and that is the womb (*yoni*), the basis from which this *bīja* is expanded. When this class is explained as nine–fold, because of the nine *vargas*,[2] then the first class is from the letter "*a*"to "*ḥ*" (*visaraga*). The second class is "*ka*" *varga*. The third class is "*ca*" varga. The fourth class is "*ṭa*" *varga*. The fifth class is "*ta*" *varga*, the sixth is "*pa*" *varga*, the seventh is "*ya*" *varga*, the eighth is "*sa*" *varga*, and the ninth is "*kṣa*" *varga*. The fifty-fold class comprises all the separate letters from "*a*" to "*kṣa*." All these classes, the fifty–fold class, the nine–fold class and the two–fold class of the garland of letters, are adopted by *svātantrya śakti*. (*Mālinī Vijaya Tantra* 3.11)

This germ is Lord Śiva himself and the basis of this germ (*yoni*) is his energy *of svātantrya śakti*. These eight *vargas* are governed by the eight great mothers who command ignorant beings (*paśus*). (*Mālinī Vijaya Tantra* 3.12)

When each letter is taken separately, then there are fifty-fold letters.. These fifty letters correspond to the fifty *rūdras*. And by combining them together, along with the subjective field and the objective field, they become one hundred *rūdras*. (*Mālinī Vijaya Tantra* 3.13)

By the explanation given in the *Mālinī Vijaya Tantra*, you will understand that when the supreme energy of Lord Śiva (*pārameśvarī*), which is supreme transcendental speech (*parāvāk*),[3] descends to the field of the universe, she first becomes will, then knowledge and then action. Then she assumes the form of the vowels (*bija*), the consonants (*yoni*), then the classes of letters (*varga*), and the holders of the classes. These are Śiva, his energy and the eight great mothers.

There are two ways to observe this garland of letters as *savikalpa* or as *nirvikalpa*. The Sanskrit word *savikalpa* means "with varieties of thoughts" and *nirvikalpa* means "without varieties of thoughts."

The *nirvikalpa* way of observing sounds, letters and sentences is experienced by yogīs. For example, if you say, "Get me a bucket of water, I want a bucket of water," then when you examine this statement in a *nirvikalpa* way, you won't get that bucket of water. Rather, you will observe this is only the flow of consciousness in its own nature. The word "get" will have no meaning. It is only the

2. A '*varga*' is a division or class. Here, '*varga*' refers to the classes of letters that comprise the Sanskrit alphabet. In Sanskrit, the vowels are one class of letters. There are eight classes of consonants which are defined by where the letter is created

3. *Parāvāk* is known as transcendental speech because it is speech not uttered through the lips, or through the mind, or through any other medium. This speech is automatic. *Parāvāk* is another name for that perfect independence (*svātantryam*). It is soundless sound that resides in your own universal consciousness. It is the supreme sound that has no sound, the life of the other three kinds of speech that comprise the kingdom of speech *paśyantī*, *madhyamā*. and *vaikharī*.

letters "g", "e", "t" and nothing else. There is no meaning in the separate letters. To derive meaning, you have to attach your individual consciousness. When individual consciousness is not attached to these letters, words and sentences, then you will become one with Lord Śiva. This is the *nirvikalpa* reality of realization.

The *savikalpa* manner of observing these sounds is said to be existing when, in response to the request, "Get me a bucket of water," you actually go and fetch a bucket of water. This kind of observation is meant for ignorant beings. For those ignorant people, those beasts, these letters, words and sentences pierce their minds and make them weep, make than smile, make them laugh, make them joyous, make them happy and make them sad.

For example, when you hear the words "your father is dead," then, because you are a limited being (*paśu*), you begin to weep. But what is contained in these words "your father is dead"? You hear "your" which are the letters "y", "o", "u", "r" and nothing else, and you hear "father" which are the letters "f", "a", "t", "h", "e", "r" and nothing else. What meaning has come out from these sounds? Nothing, it is all divine. This is the *nirvikalpa* way of understanding. With this understanding, you won't weep. But ignorant limited beings, who observe in the *savikalpa* way, are pierced through their senses and their minds.

They are governed by the eight mothers who are the mothers of beasts and who create in their minds sometimes wonder, sometimes joy, sometimes fear, sometimes attachment, sometimes detachment all the things that happen in this universe in the realm of ignorance. And when they understand in this limited way, then that which is never limited by these letters, words and sentences, which is (*nirvikalpa*), always free and filled with consciousness, is covered by these energies and they become the object and are played by this limited way of being.

The *Timirodghāta Tantra* also says the same thing:

> In the center of *brahmarandhra*[4] is situated the supreme energy of Lord Śiva, the Divine Mother. surrounded by the eight divine mothers of beasts. In their hands, they hold the noose (*brahma pāśa*) which entangles and bind, one with limitation, keeping one from the unlimited state. These supreme terrible (*mahāghrā*) *śaktis*, create disturbance and ignorance again and again, and are very difficult to conquer.

This topic has already been referred to in the fourth sūtra of the First Awakening which says, "The Universal Mother commands this triple knowledge." There "this mother" (*mātṛikā*) who governs all differentiated knowledge is explained in a general way. But here, in this eighteenth sutra, she is clarified in a particular way. Here, we are told that if, through negligence, the yogi who has already perceived his own nature allows his awareness to ebb,

4. The *brahmarandhra* is a subtle opening in the crown of head. Through this subtle opening, the *kundalinī* departs from the entanglements of this body.

then he becomes the object of those mothers of beasts (*paśumātarah*). By the penetration of the sounds of letters, words and sentences, he is oppressed with the delusion (*moha*) created by those who rule limited beings (*paśus*). This is the essence of this sūtra.

Now the author explains that a yogi must remain fully aware in each and every state of life so that this state of pure knowledge of consciousness remains stable and does not decline.

3.20

triṣu caturtham tailavadāsecyam //

The fourth state (turya) must be expanded like oil so that it pervades the other three: waking, dreaming, and deep sleep.

What are the three states? The three states are the waking state (*jāgrat*), the dreaming state (*svapna*), and the state of deep sleep (*suṣupti*). The fourth state (*turya*), which is filled with pure knowledge, pure light and the ecstasy and joy of *turya*, must be sprinkled and expanded just as oil expands when it is poured on a smooth surface like a piece of cloth. For just as oil spreads on this surface, adhering to it, so in this way a yogi must expand the state of *turyā* into the other three states.

The state of *turyā* is found in all these three at the moment of entry and at the moment of exit. So at the time of entering into the state of wakefulness, or the dreaming state, or the dreamless state, and at the time of coming out from anyone of these three states, the yogī finds *turyā* existing.

The yogī must prolong *turyā* in such a way that its nectar becomes established and pervades not only in the beginning and the end but also in the middle of these three states. And the means to accomplishing this in all three states is to "hold it." Hold it at the time of entry and hold it at the time of exit. This nectar of *turya* (*turyārasa*) must be properly held with full awareness so that it is expanded in the center of these three states. Accomplishing this, the yogi becomes one with that nectar of *turyā* in an three states.

The present *sūtra* is also explained in the seventh *sūtra* of the First Awakening, which states, "Such a heroic yogi experiences the expansive state of *turyā* in the differentiated states of waking, dreaming and deep sleep." This *sūtra* explains that *turya* is already found in the states of waking, dreaming, and deep sleep. In addition, the eleventh *sūtra* of the First Awakening is very similar. This *sūtra* states, "The one who enjoys the oneness of the three statesw aking, dreaming and deep sleep in *turyā* becomes the master of all organic energies." In this *sūtra*, it is explained that by utilizing *śāmbhavopāya* with force (*haṭhapākayuktyā*) *jāgrat*, *svapna*, and *suṣupti* subside and are melted in *turya*.

In the present *sūtra* of the Third Awakening, however, we are told that the three states *jagrat*, *svapna*, and *suṣupti*, along with *turyā* are like a sword and its sheath. Here, the three states are said to be found in the sheath of *turyā*. And although the three states are separated from *turyā*, as a sword is separated from its sheath, they are united with each other. In the same manner, the yogī must be aware that *jāgrat*, *svapna* and *suṣupti* are

found as one with *turyā*. This is the difference between these three sūtras. So these sūtras are not a repetition.

Now he indicates the means for attaining this end:

3.21

magnaḥ acittena praviśet //

The yogi who is merged in his self must enter completely with his mind filled with great awareness.

> When he establishes and resides in the awareness of his God-consciousness in the waking state (*jāgrat*), the dreaming state (*svapna*), and in the state of deep sleep (*suṣpti*), then the gross movement of his breath enters into the subtle movement of breath and the subtle movement of breath enters into that which is supreme, where he experiences the supreme motion (*spanda*) in his own nature. (*Netra Tantra* 8.12).

Here, the author *Kṣemarāja* begins his commentary by saying:

> . . . then you should enter with your mind fully aware of your God-consciousness.

In the *Mṛityujit Bhaṭṭāraka Śāstra*, which is part of the *Netra Tantra*, this is explained by Lord Śiva to Pārvatī in this way:

> Set aside the gross means such as the holding of breath, concentration and contemplation, and by means of the thoughtless process, maintain one-pointed thought merged in the self (*svacitta*). And when his mind is merged in his own nature, then one must gain entry by that introverted knowledge (*antarmukha saṁvedanena*) where he finds the ecstasy (*camatkāra*) of internal awareness (*vimarśa*). This means one must be absorbed in and become one with that.

But how is this achieved? by becoming merged in his being. What is the meaning of "being merged"? When you have developed I-ness on the body of wakefulness, on the body of dreaming and on the body of deep sleep, which means you have developed I-ness on the gross body, I-ness on *prāṇa*, and I-ness on *puryāṣṭaka*, then that I-ness is to be merged in the nectar of the ecstasy of consciousness (*citta camatkāra*) This is the meaning of "becoming merged in that."

This was said earlier in the *Svacchanda Tantra*:

> Keeping the activity of the mind apart, one must unite that activity in God-consciousness. Then this bound limited being (*paśu*) will realize the state of Śiva and be liberated (*muktaḥ*). Thereupon, he is beyond the ocean of repeated births and deaths. (*Svacchanda Tantra* 4.437)

This is also said in the *Vijñānabhairava*:

> When mind (*mānasaṁ*), individual consciousness (*cetanā*), the energy of

breathing (*śakti*), and ego (*ātma*), disappear, then that formation of Bhairava is found existing there. (*Vijñānabhairava* 138)

This very point is explained in the *Jñanagarbha Stotra*

"O Mother. when, in ordinary daily life one repels the actions of the mind and shatters dependence on the senses, by which one is enslaved, causing one to follow them according to their every wish, and instead diverts his senses towards God consciousness, then by your grace he instantly achieves that supreme state of God-consciousness, which floods him with the unparalleled nectar of bliss (*ananda*)."

This is what is said by our great masters.

Now, for the one who is established in that supreme state of God-consciousness, there is no mind, no breath, no thoughts, no senses. For him, nothing else exists, only God-consciousness pervades everywhere. After a period of time, this yogī automatically comes out from the state of *samādhi*. So what happens to him when he comes out? This is explained in this next sūtra.

3.22

prāṇasamācāre samadarśanam //

When his breath begins to slowly move out toward the external state, then he also experiences the pervasion of God-consciousness there.

When his breath slowly begins to move out to external *samādhi*, then he experiences that God- consciousness is also existing there, in the external world. He does not experience any difference between the waking state and *turya* or the dreaming state and *turya* or between the state of deep sleep and *turya*. For him, these three states are filled with the state of *turyā*.

Filled with the fragrance of the supreme glittering (*sphurana*) of God consciousness, that yogi, slowly coming out from *samadhi*, feels his breath is filled with a supreme fragrance. And although his breath is moving out, he feels his breath is not moving out. He feels his breath is established in his supreme being. Then after exhaling very slowly, he experiences that the three states of waking, dreaming and deep sleep are filled with the dense nectar of God-consciousness and he comes out in the waking state with this fragrance. He is a king of yogis. He never loses the fragrance of God-consciousness. This means that his God-consciousness endures in each and every state of his life, whether it be waking, dreaming, or deep sleep.

This has already been explained in *Ānanda Bhairavra Śāstra*:

When he has brought the daily active routine of his life to an end and holds the monistic state which bestows final liberation, then he is one with each and every deity. All castes (*varṇa*) and positions in life (*āśrama*), whether it be *brāhmaṇa, kṣatriya, vaiśya* or *sūdra*, are equal to him. He does not discern any difference between what is to be eaten

> and what is not to be eaten, or what is forbidden and what is accepted. He is liberated (*muktaḥ*), totally freed from all the various kinds of bondage of daily life.

In *Pratyabhijñā*, Utpaladeva has also explained:

> Although these great yogis come out in the waking, dreaming, and deep sleep states, working and performing all actions, they do not have any limitation of owning and disowning, pure and impure, good and bad. These limitations have ended for them. These yogis attain that supreme universal God-consciousness.

But on the contrary, the yogi who cannot hold the nectar of *turyā* in the waking, dreaming, and deep sleep states, as explained in the previous sutra, remains and becomes satisfied in that nectar of *turyā (turyārasa)*, which he experiences only during entry and exit of any of the three states. And, even though he experiences this nectar while entering and exiting these three states, he does not experience it in the midst of wakefulness, dreaming, or dreamless deep sleep. For the one who is like that:

3.23

madhye 'varaprasavah//

He does not experience the state of God- consciousness in the center of these three states.

He only experiences the state of God-consciousness in the beginning and in the end of these three states of waking, dreaming, and deep sleep.

Though he experiences and enjoys the nectar of supreme God-consciousness in the beginning and the end of these three states, what happens to him in the center, when he is in the midst of any of these states? In the center, he flows out but not in the supreme way. That is, he experiences in wakefulness, in dreaming and in deep sleep just as we do. It is only in the beginning and in the end of these states that he is filled with God-consciousness. In the center he is just like us.

But you must not conclude that "although he is established in God–consciousness in *samādhi*, not being able to maintain awareness, after a few minutes he enters into the dreaming state, "he is away from God-consciousness.[5]

He holds God-consciousness in the beginning and in the end, but he is incapable of holding God-consciousness in the center of these three states. So, he is not always covered with illusion. He is only covered with illusion in the middle of these three states.

About this, the *Mālinī Vijaya Tantra* says:

> Due to the impressions he has of what others think of him or expect from him and of his wanting to help others, to satisfy them with boons, he may lose his temper and become careless and uneven-minded, blocking his flow of God-consciousness from the center of

5. Sūtra 2.10

the three states of waking, dreaming and deep sleep. So, although he is aware of God-consciousness in the beginning and in the end, he is played by this universe in the center, played by hunger, played by thirst, played by every aspect of daily life. Therefore, the one who desires to achieve the highest being should not be attached to these outer impressions. *(Mālinīvijaya Tantra)*

These impressions are keeping him from the center. If he does not have these thoughts, then his God-consciousness will flow throughout : in the beginning, in the end and in the center. This has already been explained in previous sutras.

Previously, it was explained that some yogis experience this inferior generation of the self where they experience the nature of the self only in *turyā* and not in the other three states. Now the next sūtra explains what happens to that yogi when, even though the inferior generation *(avaraḥ prasavaḥ)* of his self has taken place, he again sprinkles the blissful nectar of *turyā* in the other three states.

3.24

mātrāsvapratyayasamdhāne
naṣṭasya punarūitthānam//

When a yogī, in coming out from samādhi, also attempts to maintain awareness of God-consciousness in the objective world, then, even though his real nature of self is destroyed by the inferior generation of self-consciousness, he again rises in that supreme nature of the self.

The expression from the sūtra, "When a yogī also attempts to maintain awareness of God consciousness in the objective world . . . " is explained in the following two references:

Supreme God consciousness should be sought with great effort in whatever is seen by the eyes, whatever is felt by speech, whatever is thought by the mind, whatever is perceived by the intellect, whatever is owned by limited ego, whatever is existing in the objective world, and whatever is not existing in the objective world. *(Svacchanda Tantra* 12.163-64)

It is explained in the *Svacchanda Tantra* that when a yogī, whose God-consciousness was totally destroyed by the inferior means used to generate that God-consciousness, which means that his nature was snatched away by an inferior type of trance meditates thinking, "This whole universe is one with myself," and perceives the fullness of God-consciousness in each and every object, then again he rises in his own nature. In other words, in this way, this yogī, whose nature was removed, again becomes one with the glory of God-consciousness.

Again, in the *Svacchanda Tantra*, it is said:

Due to God's energy of māyā. the minds of yogis are diverted by force towards worldly pleasures and away from God-consciousness. But, in those masses of yogis, there exists some great yogi who is fully aware of his self. His state of God-consciousness is fully established

and totally complete and his mind is never diverted toward worldly pleasures. (*Svacchanda Tantra* 4.311-12)

Another thing that happens to this yogī:

> Whenever the mind flows out, he centers his consciousness on that one God-consciousness. Because he feels the oneness of Śiva existing everywhere, if his mind moves here and there. even then it does not move at all because it moves in his own nature. Wherever he feels and experiences the existence of the objective world, he feels and experiences that the objective world is actually nothing but Śiva. (*SvacchandaTantra* 4.313-14)

Therefore, when a yogi has attained the supreme intensity of God-consciousness:

3.25

śivatulyo jāyate //

He becomes just like Śiva.

This yogī does not becomes one with Śiva, he becomes just like Śiva. Through the intensity of meditating on *turyā*, this yogi has realized and achieved the state of *turyāitīta*. He becomes like Lord Śiva who is completely filled with pure independent consciousness and independent bliss.

He becomes like Lord Śiva. Why is it said that he becomes like Lord Śiva? Why not say that he becomes one with Śiva? It cannot be said he becomes one with Śiva because he has a body, a physical frame. As long as his physical frame is existing, he is just like Śiva, he is not one with Śiva. His having a physical frame will divert him toward inferior states. For instance, he may cough, have headaches, experience muscle pain, stomach aches, ulcers, or fever. Śiva does not have these ailments or suffer these physical discomforts. So, as long as the yogī possesses a body, he can only be like Śiva, not one with Śiva. When he casts off this physical frame composed of the five elements, then he becomes one with Śiva.

In *Śrī Kalikākrama Śāstra*, it is said:

> So, without harboring the slightest doubt, you should learn from the mouth of your master this practical yoga for entering into God-consciousness everywhere. You must consider his every word to be doubtless and true. Also, you should try to experience that state of God- consciousness until you become one with that state, Lord Śiva himself has said this, so it is absolutely true. (*Śrī Kalikākrama Śāstra*)

Because his physical body is existing, even when he becomes like Śiva, that action (*karma*) that has brought his body into existence is ended by enjoying that action, not by casting it aside. *Prārabdha karma*[6] cannot be overcome unless it is enjoyed. For an embodied being, *prārabdha karma* is unavoidable. He may be just like Śiva or he may be an ordinary person; *prārabdha karma* must be overcome by being enjoyed. It cannot be cast aside or abandoned.

So, for the remainder of his life, he must continue to exist with this physical frame. He must welcome whatever comes to him, whether it be good or bad. Whatever he gets to eat, he must eat. It is not worthwhile to cast his body aside. For such a yogi, this body is to be maintained until the time of death.

This he explains in the next verse.

Courtesy Universal Fellowship

THEORIES OF TRUTH AND KNOWLEDGE
with special reference to
KASHMIR SHAIVISM AND KASHMIRI SUFISM-1

Dr. Navjivan Rastogi

[This paper was presented as the Key Note Address at the National Seminar organized by the Department of Sanskrit, University of Kashmir at Srinagar on Oct. 28-31, 2007. We are grateful to the author for giving the permission to reproduce it.]

यस्मिनसर्वं यत: सर्वं य: सर्वतश्च य:।
यश्च सर्वमयो नित्यं तस्मै सर्वात्मने नम:

Before I come to the main theme I would like to dedicate this lecture to the vibrant intellectual and cultural legacy of Kashmir by paying homage to Abhinavagupta whose chosen land of birth was Kashmir as Śiva-incarnate;[1] to Lalla Ded who proved to be a catalyst in transmitting Śaiva spirituality to the Rishi lineage; to Shaikh Nur-ud-Din, more popularly known as Nund Rishi, who founded the Rishi Order; to Shri Lakshman Joo, who became a contemporary symbol of Kashmir Shaivism and whose birth centenary we are celebrating this year; and last, but not the least, to Dr. B.N. Pandit who left us midway a few days back on September 7, having immortalized himself by his monumental contribution in the form of Encyclopedia of Kashmir Shaivism. Had he been alive, he would be very happy to see this seminar being organized in Srinagar, which term, if we go by the recorded testimony, happens to be an abbreviation for *Śrīvidyānagar*[2]. Śrīvidyā as we know is a sister stream of Kashmir Shaivism.

At the very outset one is bound to get a feel of the challenging enormity and vastness of the seminar's theme. I am afraid such a lecture can hardly be expected to do full justice with the subject both for reasons of time and for reasons of competence, as my personal exposure to Sufi thought of Kashmir is

1 श्रीकण्ठेशावतार: परमकरुणया प्राप्तकश्मीरदेश:
श्री मात्र: पातु साक्षादभिनववपुषा श्रीदक्षिणामूर्तिदेव:॥ *Dhyānaśloka*, Madhurāja Yogin, Verse 4

2 *Vidyārṇava*, Pragalbhācārya śiṣya, (MS in Asiatic Society of Bengal). Vide my paper "Contribution of Kashmir to Philosophy, Thought and Culture", ABORI, Vol. LVI, Poona, 1975, fn. 3 p. 25

3 *A History of Sufism in India* (Vol. One), S.A.A. Rizvi, Delhi, pp. 14, 349-50.

4 *Sufism in Kashmir* (From The Fourteenth to the Sixteenth Century), A.Q. Rafiqi, Varanasi Delhi, year not given. Chapter 6 & 7

miserably meagre. Professors Rizvi[3] and Rafiqui[4] tell us that the cross fertilization of Sufi beliefs with those enunciated by Lalla led to the establishment of the Rishi order of Sufis in Kashmir. Shaikh Nuru'd-Din (1378-1439), the greatest sage of his time as per Jonarāja, the author of the second *Rājataranginī*, was inspired by Lalla, the great Śaivite mystic. To the Shaikh the Islamic profession of faith was incomplete without sincere acknowledgement of the reality of the self. Reminding us of the values fostered by Rumi, the Rishi order subscribed to peaceful coexistence with the whole mankind. It is therefore not surprising, as Prof. Ashraf Wani notes, for the later Sufis of Kashmir to start believing Lalla as one of the greatest women Sufis of Islam[5].

Way back in 1936 it was Gopinath Kaviraj who in his landmark article entitled "*Kaśmirīya Śaiva Darśana*" drew the attention of the academic world for the first time to the ideological kinship between Sufism and Kashmir Śaivism.[6] Wrote he that though Von Kremer, Dozy, Sacy (Sylvestre de Sacy) and even Goethe were convinced of Sufism's indebtedness to Advaita Vedānta and Nicholson, Gibbs etc., demonstrated its greater resemblance with Neo-Platonism, he believed Sufis closeness, both in respect of ideology and praxies, to Pratyabhijñā and Tripurā, the two constitutive currents of Kashmir Shaivism and Bengal Vaishnavism, was striking. This affinity was evident, according to him, broadly with regard to the three Sufi doctrines viz.,

1.: The Ultimate Reality is essentially identical with self-conscious will and the world is its limited emanation (परिच्छिन्न विकास). For the attainment of Godhead, action – not knowledge - is the primary tool;

2. : The Ultimate Reality is one and is of the nature of Eternal Beauty. The world is like a mirror wherein the Timeless Beautiful sees His own face. The World is thus a reflection, neither modification nor transformation. In beauty's self-revealing lies the source of world creation. Such a reckoning provides a fertile ground for enunciating the doctrine of love;

3. : The Ultimate Reality is nothing but knowledge i.e., gnosis or luminosity. It is essentially one and

5 *Islam in Kashmir* (Fourteenth to Sixteenth Century), Mohammad Ashraf Wani, Oriental Publishing House, Srinagar 2004, p p 93-94 Prof. Wanis work is invaluable in so far as it musters galaxy of sources, untouched hitherto. His penetration into Sanskrit sources is expansive and commendable. His methodology, however, though intended to be scientific, objective and integral, reflects an innate cultural bias which he has not been able to overcome in some of his vital deductions. Had he cared to delve into "spirit" of the Sanskrit sources, with the total historico-cultural contextualization, instead of stopping short at the 'letter' thereof, his contribution would have been immensely more valuable. It, none-the-less, remains masterpiece for its width and coverage.

6 भारतीय संस्कृति और साधना, म.म. गोपीनाथ कविराज, पटना, १९६३ p 17 This article was first published in *Kalyana (Śivāṅka)* vol. 8.

homogeneous, yet has the seeds of phenomenal differentiation latent within.

Kaviraj in his somewhat elaborate analysis visualizes in these ideas a deep affinity with the notion of transcendental relishing of the perfect I-hood (पूर्णाहन्ताचमत्कार) and also a marked parallelism with the three instrumentalities of redemptive knowledge, e.g., Śambhava, Śakta and Aṇava as propounded in Kashmir Śaivism[7].

Let us now move to Kashmir Shaivism. Kashmir Shaivism, Kaviraj ji used to say, represents an extremely rare ancient wealth of the Indian thought-empire[8] and offers itself as a profound example of theistic monism. The non duality as visualized in the Kashmir Shaivism is a sort of integral totality and in this it replicates, tantrico philosophically, Vedic integralism (*pūrṇatāvāda*). The totalistic vision of Kashmir Śaivism is the tantric transfiguration of the Vedic integralism. Visualizing an uninterrupted continuity between the manifest form and the formless unmanifest is what constitutes the foundation of the Vedic integralism.[9] What distinguishes Indian tradition from other religious and philosophical world-views in the world is its spirituality immanent as their essence in the culture and philosophy. Essence of spiritual pursuit lies in internalizing self-consciousness reflected in the flux of experiences, discovering the subject, the self, without getting lost into mental constructs and objects thereof. Its realization constitutes knowledge in the primary sense. Will, knowledge and action constitute three steps by which consciousness expresses its creativity. This 'will' *(icchā)* is in itself simply an outflow of bliss *(ānanda)*, which is what defines consciousness. Thus the whole process of self-recognizing, self-expressing and self-affirming is essentially creative. Due to the voluntaristic emphasis of such a magnitude Kashmir Śaivism stands out in a class of its own separate from other gnostic systems such as Buddhism, Sāmkhya and Vedānta. As a consequence, tantric *sādhanā* or praxies too does not limit itself to the quest of detached witnessing consciousness (cp. *sākṣi* in Samkhya and Vedānta) alone but seems to integrate itself with the rhythm of the universal mind, because it is within the supreme ideality that witnessing has any meaning. It is within the fold

7 It may however be remembered that Kaviraj's remarks were made with reference to Sufism in general and not Kashmir Sufism in particular, yet their pertinence in the present context cannot be underestimated. It may also be worthwhile to point out that these observations came after the similarities between Sufi faith and Sahaja cult of Mahāyāna Siddha tradition as well as Siddhas of the Nath cult (akin to *anupaya* and *Kula mata* in Kashmir Shaivism respecetively) had already come to the notice.

8 Op. cit, pp. 1,3

9 Though a large segment of the contemporary Western scholarship is not comfortable with such a proposition, they are prone to draw a vertical division between Vedic and Tantric currents.

of the absolute spirit that apperceiving and creating (*prakaśa* and *vimarśa*, *Śiva* and *Śakti*) are the moments of that indivisible reality. The aim of human aspiration is not the attainment of the fulcrum of pure subjectivity or I-ness, it is also realization of that divinity which constitutes inner source of its being[10]. On this point of view the world is not devalued, nor denounced, nor renounced, for in all imperfections of this life the absolute perfection alone shines through. Thus consciousness remains immanent in countless worlds it creates in the course of self- discovery and at the same time transcends them, being their creator. It is what is described by Whitehead as 'cosmological' function of philosophy and is sung by the great poet of the East, Allama Iqbal, in his famous couplet:

ढूंढता फिरता हूँ ऐ इक़बाल अपने
आपको,
आप ही गोया मुसाफ़िर आप ही
मंज़िल हूँ मैं।

This philosophical exegesis foregrounds the Pratyabhijña theory of knowledge as well as reality. To me truth is a value concept, hence it belongs more to the realm of axiology, whereas reality has more direct bearing on out discussion at issue. *Pratyabhijña*, "recognition" in English, represents all the monistic streams of Śaiva thought of Kashmir, notwithstanding their internal micro distinctions. The advent of Pratyabhijñā school marks the emergence of authentic epistemology of Kashmir Shaivism. Jayaratha venerates the philosophers of this school from Somānanda to Abhinavagupta as "rationalists and logicians" (तर्कस्य कर्तारः व्याख्यातारश्च).[11] Indeed such was the intention of Utpala the first propagator of the system. The "novelty" of Pratyabhijñā as professed by him (इति प्रकटितो मया सुघट एषः मार्गो नवो[12] not only aimed at developing a full-fledged dialectics but also evolving Pratyabhijñā, not as a school, but as a universal criterion or over-arching paradigm of knowing, reasoning and experience.

There were several challenges before the Śaivists. However the predominant challenge came from the Buddhist sceptics. The only way to engage them, as was indeed done by almost all the pre-Navya-nyāya orthodox systems, was to deny the transient attribute *(dharma)* and affirm the substantive *(dharmin)*, the enduring datum, instead and thus negate the very foundation of scepticism. However the Śaivists chose a different method which instead of being rationalistic and logical involved a kind of inner structuring. This was subjecting the central myth of descending of Śiva as

10 Vide, "G.C. Pande's Thoughs on Kashmir Śaivism, "Navjivan Rastogi in "Proceedings of the ICPR National Seminar on G.C. Pande's Thoughts" (in press).
11 Op. cit.

phenomenal world and ascending of the world as Śiva through the dynamism of Śakti to exegeting the same in terms of the self-recognitive process. Their next priority was to discover the essential nature of the self as constituting the central foundation of the internally structured reciprocity underlying the diverse concepts. This explains as to why the Śaivists took recourse to such concepts as *pūrṇatā* and *sāmarasya* (perfection/totality and harmony) to account for their brand of non-dualism. This gave rise to a sub-challenge prompting them to provide a constitutive modal to this integral structuring whereby subordinate and underpervading substructures might evolve in such a fashion as retains their individuality and that individuality flows from their constant participation in the higher and more pervasive scheme of the dynamic reality. There could not be a better framework than that of *pratyabhijñā* to actualize this.

We are not therefore surprised when we see Śaivas reverse the normal tide of Indian philosophy in their attitude towards *pratyabhijñā*. All the systems of Indian philosophy, barring Jainas who take *pratyabhijñā* as an independent means of knowledge, subsume it under either other means of knowledge or in some kind of cognitive mode. But for Śaivas, on the contrary, *pratyabhijñā* is found inherent in all the sources of cognition,[12] for it not only marks the natural disposition of all cognitions but defines the intrinsic function of *pramāṇa* as well. Abhinavagupta categorically states "यावन्ति हि आत्मज्ञानशास्त्राणि श्रुत्यन्तसिद्धान्तरहस्यतन्त्ररूपाणि, तानि आत्मनि नैव सिद्धिमपूर्वरूपां रचयन्ति। तस्मात् व्यवहार मात्र साधनफलानि एव तानीति भावः।[14] Accordingly, the reality, being identical with the *a priori* subjective ideality, is beyond denial or affirmation, disproving or proving, by any means of cognition. Hence the role of *pramāṇa* gets restricted to discharging its conventional role in accounting for our world of transactions *(vyavahārasādhana)*, that is, removing stupor, delusion, dirt obscuring the object at the time of cognizing it.[14] What must not be missed is that even in conventional avatar the spirit of conventional source of knowledge (व्यवहारसाधन) remains transcendental. Nature of reality, consisting as it does of *prakāśa* and *vimarśa*, extends to the arena of cognition too. *Pramāṇa* is identified with extroverted *vimarśa* which is nothing but the act of making manifest by removing *tamas*, delusion or darkness[17] This has far-reaching implications in the sense that *prakāśa*, which

12 TAV, II, p. 30
13 I.P.K. 4.1.16

stands for the objective reality and has vimarśa for its essence, is viewed as lucidity or absence of impurity (*svacchata, nirmalatā*) on the one hand, and *vimarśa* whose characteristic function consists in removing impurity or dirt-covering on the other, then it logically paves the way for innate oneness between *prakāśa* and *vimarśa.*[18] In our general perception the identification of the "appearing" (*bhāsamāna*) with the "appeared" (*bhāta*) is recognition. This takes place only when there is disruption in the cognitive continuity between the two moments. This disruption, gap, is what we understand by *moha* or *vismṛti*. Restoring this cognitive connectivity constitutes removal of *moha*. For this the Śaivists use a special term *anusaṁdhāna*, "cognitive synthesizing," and employ this notion as an exclusive feature of Kashmir Shaivism that distinguishes it from the rest of Indian thought since other epistemologies are anchored on *adhyavasāya*, "determining/ascertaining."

The Buddhists too admit rudimentary (but illusory) synthesis of verbal designation (*abhilāpa*)[19] which impels them to view *pratyabhijñā* as the aprioristic generalized mode of cognition aptly described by Abhinava as विकल्पलक्षणमहासामान्ययोग[20]. Surprisingly, Abhinavagupta agrees with Dharmakīrti in taking verbal designation as his root source also.

But in Abhinava it is not "coalescing" (*samsarga*) but "identity" (*tādātmya*) That is, *abhilāpa*, "verbality", which Abhinavagupta projects as *pratyavamarśa* (self-referring consciousness), again a term which is imported from the Buddhists in this very context, constitutes the nature of object. This *pratyavamarśa* is the intrinsic synthetic activity of our consciousness which is relentlessly portrayed as *anusaṁdhāna* by the Śaiva logicians and which renders the fusion of two cognitions past and present (पूर्वापरज्ञानमेलन) possible, whereas the same remains an impossibility in Buddhism.

Interestingly the Buddhists began with a stringent critique of Bhartṛhari and the Śaivists re-established Bhartṛhari by equally rigorous counter critique of the Buddhists. Bhartrhari considers *vāgrūpatā*, "being of the nature of speech or word", which is *abhilāpa* for Buddhists, to be the innate nature of knowledge. The

14 प्रत्यक्षानुमानागमाद्यन्यतममानप्रत्यभिज्ञानबलेन। - IPVV, III, p.233

15 IPVV, III, p. 179

16 न कारकव्यापारो, नापि ज्ञापकव्यापारोऽयम्, अपितु मोहापसरणात्रमेनन्, व्यवहारसाधनानां प्रमाणानां तावत्येव विश्रान्ते.। IPV, I, p.59

17 विमर्शः तमोऽपसारणेन स्फुटीकरणम्। - IPVV, II, p.10

18 One may note this is what constitutes self realization in the soteriological sense and also throws light on the precise functioning of the "intellectual knowledge" (*bauddha jñāna*) as being responsible for self-realization in the tantric understanding.

quintessence of this verbality is self-referring awareness called *pratyavamarśa*, through which it constantly grasps or perceives *prakāśa*, that is, object. Again the spirit of *pratyavamarśa* is more or less recognitive, otherwise we would fail to identity object by word or verbal designation. Abhinavagupta carries forward the legacy of Bhartṛhari by enlarging its scope. In his formulation *pratyabhijñā* emerges as *anusaṁdhāna* in the cognitive, *adhyasa* "superposition" in the linguistic and *yojana*, "unifying or interlinking", in the ontological contexts. Though connotatively distinct they constitute a serial hierarchy beginning with *yojana* and culminating in *anusaṁdhāna*.

A reference to the "commingling process" (*ubhaya-melanātmtā prakriyā*) in this context seems necessary. Śaivists deliberately resort to this process in order to analyse the exclusive process-element in *anusaṁhdhāna*, synthesizing, understood not as identity or oneness but as fusion or blending. The blending of the presentative and representative cognitions, experience and remembrance, gives rise to recognition. This union of the two cognitions, takes place in respect of their objective content, not in that of the cognitive aspect. There appear to be two reasons for it. One, the reality as conceived in Kashmir Śaivism is not simple or attributeless unity but a concrete unity, an integral whole homologizing not only the distincts but opposit as well within. This notion is realized by translating it into the unity of two cognition-episodes on the objective side while letting the individual character of the respective cognitions remain intact. This results into recognition being a case of complex psychosis rather than a simple one. Second reason is found to be inherent in the natural disposition of knowledge itself. Belief in self-luminosity (*svayaṁprakāśatā*) of knowledge implies that it cannot be revealed or cognized by another knowledge (ज्ञानान्तरावेद्यता) Perception and memory, both by virtue of their being specific modes of cognition are self-luminous. Hence *prakāśa* representing the perceptual experience can not be the object of memory, that is, *vimarśa*. *Vimarśa* happens to be the essential being, not the cognizing subject, of *prakāśa*. Thus their unification through reduction of one into the other cognition is not feasible, its feasibility is wrought through objective fusion or blending.[19]

To be concluded

19 Cf. Dhrmotara on *Nyāya-bindu* I.5, pp. 50-51

Śivastotrāvalī

English rendering by

ISHWARSWAROOP

SWAMI LAKSHMANJOO

LETTER FROM JOHN HUGHES

Dear Trustees and Devotees,

I am extremely happy that devotees in India have been receiving the nectar of knowledge from our beloved Guru Maharaj, Swami Ishwar Swaroop, in the form of the Shivastotravali in Kashmiri. These recordings were made during the 1970's at the Shaiva Institute in Gupta Ganga. As Swamiji would move to Jammu during the winter months, it is unfortunate that a number of verses remained un-translated.

For the translation of these missing verses, I am happy to announce that, in co-operation with the Ishwar Ashram Trust, Swamiji's English rendering of the Shivastotravali will be made available through the quarterly journal of Malini.

I recorded these English lectures at Ishwar Ashram from 1976 to 1978. What appears here in this issue of Malini is the transcript in Swamiji's own words, with the absolute minimum amount of editing.

After spending more than 16 years recording these lectures it was Swamiji's verbal and written wish that I publish these materials for the benefit of all mankind. It is my sincere desire, through the Universal Shaiva Fellowship and Ishwar Ashram Trust, to make all of Swamiji's teachings available to all devotees and sincere students of this wonderful teaching of Kashmir Shaivism.

I am happy to announce that the video presentation of the first six chapters of the Bhagavad Gita, the audio and transcript of Swamiji's revelation of the Vijnana Bhairava, and also the entire Shivastotravali in English will be available in the near future.

John Hughes
Los Angeles,
March 10, 2008

Chapter One

Bhaktivilāsākhyam prathamaṁ stotraṁ

You already know that this *Śivastotrāvalī* is the collection of songs by Utpaladevācarya, and is commentated upon by Abhinavagupta's disciple Kshemarāja in Sanskrit, and I have translated it in Hindi.

Utpaladeva was the great grand-guru of Abhinavagupta.[1] He was not only Shaivite but also he had mystical experience. He became mad after God sometimes. Sometimes he was reserved because of being Shaivite, but sometimes he turned mad because of being too much attached to Lord Shiva.

And these songs he has sung in a boat in Kashmir. He was carried by his disciples, and they were

jotting down all that he sung. And the combination of these *stotras* is done by some other devotee of *Utpaladeva*. He has sung just in chain-like form, and those [chapters] were composed afterwards by some of his devotees.[4]

Now, this is the first *stotra*, first *shloka* :

na dhyāyato na japataḥ
syādyasyāvidhipūrvakam /
evameva Śivābhāsastam numo
bhaktiśālinam //1//

I bow to that devotee who is glorified with the devotion of Lord Śiva, and to whom the appearance of Lord Śiva takes place without conducting meditation or recitation of any kind. He does not recite a mantra for Lord Śiva, and he does not meditate; but without meditation, without recitation, he attains the state where he feels the oneness of Lord Śiva. I bow to that devotee.

I don't bow to that devotee who meditates and then achieves, or who recites and then achieves. That devotee is far away from that devotee who achieves Lord Śiva without doing anything.

ātmā mama bhavadbhaktisudhāpānayuvā'pi san/
lokayātrārajorāgātpalitairiva dhusaraḥ //2//

In fact, I am always young. By tasting the nectar of Thy devotion, I am always young. But still, in this worldly field I feel that I am old enough; but internally I am young. Externally, I appear to be old because of too much exertion in these worldly activities, but I am always young because of tasting the nectar of Thy devotion

labdhatvatsampadām bhaktimatām
tvatpuravāsinām /
sañcāro lokamārge'pi syāttayaiva
vijrimbhayā //3//

Although I am old because of being in contact with worldly people and worldly activities I feel that I am old, I am exhausted but, internally, *labdha tvat sampadam*, those who have achieved the wealth of Your devotion, and those who are truly devoted to You, and those who are residing in Thy kingdom, for them, activities in these worldly matters become one with that divinity of God-consciousness

sākshādbhavanmaye nātha sarvasmin
bhuvanāntare /
kim na bhaktimatām kshetram mantraḥ
kvaishām na siddhyati //4//

Nātha, O Lord, those people for whom this whole universe has become one with Your God-consciousness, one with Your presence, for those people who feel Thy presence in each and every part and parcel of this worldly field, those are really Thy devotees.

For them, where is not a shrine? A shrine is also a shrine for them; but a bathroom is also a divine shrine for them; a muddy place is also a shrine for them; a clean place is also a shrine for them.

And everywhere there is the possibility to attain God-consciousness, for them. They can attain God-consciousness in this struggling state of the universe, not only in a temple. In a temple they attain God-consciousness, but in outward worldly states also they attain God consciousness; for them there is no difference.

jayanti bhaktipīyūśarasāsavavaronmadāh /
advitīyā api sadā ṭyaddvitīyā api prabho //5//

Prabho, O Master, *bhaktipīyūśa rasa āsavavara unmadāh,* those persons who have become mad by taking the nectarized liquor of Thy devotion. .

(You know "the nectarized liquor of Thy devotion?" It is liquor because it maddens you, but it is "nectarized" liquor, it is filled with the nectar of God-consciousness, that liquor.)

. . . by tasting that liquor, those devotees are always glorified, they are always divine.

Where lies the madness in them? *Advitīyā api sadā,* the madness is in this respect they are mad because *advitīyā,* they always boast that they are the only persons glorified in this universe, and always they weep for attaining the nearness of their Master. So this is madness!

Sometimes they say, "I am divine": sometime they say, "I am nothing." So this madness they possess.

And those mad devotees of Thee are always glorified.

anantānandasindhoste nātha
tattvam vidanti te /
tādrishā eva ye
sāndrabhaktyānandarasaplutāh //6//

Nātha, O Master, only those people experience the reality of Thy ocean of God-consciousness; only those people experience the reality, experience the position or state, real state, of Thy God consciousness; those people only, they experience.

Who?

Tadrishā eva ye sāndra bhakti ānanda, who are really soaked in the nectar of that universal God-consciousness, in the nectar of the ocean of universal God-consciousness, those who are soaked in that.

[Question:] What is this nectar?

Amrita, ānanda, bliss, the blissful state of God-consciousness.

And that blissful state of God- consciousness is really an ocean; and, in that ocean, those people who are soaked properly, they only can experience the reality of that ocean.

Those who are roaming on the shore of that ocean, they don't know the depth and the reality of that ocean; they only experience it superficially.

tvamevātmesha sarvasya sarvacātmani
rāgavān /
iti svabhāvasiddhām tvadbhaktim
jñāñajayejjanah //7//

O Lord, You are the nature of everybody; in fact, You are the nature of everybody.

Sarvaścātmani rāgavān, everybody is attached in his own nature, in his own self. You like your self; you want to live; you don't want to be worried in any way and everybody does the same, individually. And that "him-self" is, in the real sense, Your nature.

[Question] God's nature?

God's nature.

So loving You is automatically achieved by everybody. Everybody loves You; because they

love themselves, so they love You. So Thy devotion is acquired and achieved by everybody, every individual.

But only there is one difference *jñānam jayet janah*, he who knows this secret reality, he is glorified; others are not.

nātha vedyakshaye kena na
driśyo'syekakah sthitah /
vedyavedakasamkshobhe 'pyasi bhaktaih
sudarśanah //8//

O my Master, it is a fact You are achieved when you shun all worldly activities; after shunning each and every worldly activity, You are achieved, this is a fact! You are not achieved till then, unless you shun all these outward, worldly matters.

But, if by shunning these outward worldly matters You are achieved, what greatness is in achieving this way? There is no greatness in achieving this way, achieving You this way.

Greatness lies *vedya* in those devotees who achieve You, who experience You, in the very action of the universe. In the very activities of daily life, [those] who experience You [there], they really know and experience You in the real sense. *Vedya vedaka samkshobhe*, in the agitation of *vedya* and *vedaka*, the objective and the subjective world, they experience the nature of God-consciousness; and very easily without adopting any means.

To achieve You after the adoption of means, and *sādhanā,* and meditation, and yoga, and everything, it is all humbug. Those who achieve You in the very action of the universe, while doing all other works, they achieve You and very easily without doing anything.

[Question:] Is this *Śāmbhavopāya*?

Yes.

anantānandasarasī devī priyatamā yathā /
aviyuktāsti te tadvadekā tvadbhaktirastu me //9//

Now, there is one problem for me.

You have your *Śakti,* your wife Pārvatī you have Pārvatī and you are fond of Pārvatī because Pārvatī is *ananta ānanda sarasī.*

Ananta ānanda sarasī means She is glorified with unlimited joy and bliss; Her nature is glorified with unlimited joy and bliss. Whose nature?

[Devotee:] Pārvatī's.

And you are fond of that Pārvatī.

But there is a problem in me.

Tadvad ekā tvad bhaktirastu me. I have adopted one woman for You to possess, and that is devotion. You should consider [that] my devotion for You is another lady my devotion, *bhakti*.

But my devotion is not accepted by You as much as you accept Pārvatī in nearness. My devotion remains away from Your presence. This is a problem for me.

I want my devotion also my devotion, this lady

my devotion for You must remain one with You, married to You, my devotion. So, it means I want to [be] devoted [to] you in continuity, without any break, so that You embrace my devotion, You accept my devotion, You will be fond of my devotion.

[But] You have no fondness for my devotion. I devote my time for You, You ignore that. I love you, You don't care. Pārvati loves You very little and You care for that too much. [Laughter] This is the problem.

So I want the same condition; the same condition of conduct should be adopted with this lady also.

Which lady?
My devotion.

sarva eva bhavallābhaheturbhaktimatām vibho /
samvinmargo 'yamāhlādaduhkhamohaistridhā sthitah //10//

This universal path, which is filled in a three-fold way, . . . (One is joy, the joyful path; and the path filled with sadness, the opposite to joy; and the path filled with sluggishness, when you want to, *bas*, lie down for the whole day and sleep, go to bed. So this is the triple way of this universe. Sometimes you want to [be] devoted [to] the Lord, go to the temple or church, or anything that is the path of joy [*āhlāda*]. And sometimes you want to struggle for constructing a house and repairing your motorcar. This is the path of sadness [*duhkha*]; you are tired, exhausted there. Sometimes you want to go to bed and lie down with a heating pad on your chest, and, *bas*, snore for the whole time. This is the path of *moha*; this is the path of sluggishness.)

. . . this three-fold path which is existing in this universe, for Thy devotees, all this three-fold path directs your devotees towards God-consciousness. It may be sluggishness, it may be sadness, it may be joy. The joyful path carries Thy devotee to that God-consciousness; the path with sadness also diverts him towards God-consciousness; and the path with sluggishness also.

bhavadbhaktyamritāsvādādbodhasya syātparāpi yā /
daśā sā mām prati svāminnsavasyeva śuktatā //11//

Have you ever tasted this liquor?

This is the history of liquor : *Bhavat bhaktyamṛtā svādād bodhasya syātparāpi yā daśā*, leaving aside the taste of tasting the nectar of Your devotion, *bodhasya syāt parāpi yā daśā*, and possessing that state which is that supreme state of knowledge, Śaivite knowledge leaving aside the nectarized state of devotion, and possessing the supreme state of knowledge of God-consciousness for me this supreme state of knowledge, of God- consciousness – is as bad, or as bad-tasting, just as the *āsavasyeva śuktatā*, just like when there is some wine and there is some sourness. That is like sourness to me, that state of supreme knowledge of God-consciousness, without devotion.

I like devotion. I want to [be] devoted. Always I want your devotion, no matter if you appear to me or not. I want to weep for you; I want to cry for you. I want your devotion, nothing else. I don't want knowledge. If knowledge is there without

devotion, I don't want that knowledge.

bhavadbhaktimahāvidyā
yeshāmabhyāsamāgatā /
vidyāvidyobhayasyāpi ta ete
tattvavedinaḥ //12//

Those people who have experienced the supreme knowledge of Thy devotion, who have already experienced the supreme knowledge of Your devotion, those only are experienced in discriminating what is knowledge and what is the absence of knowledge. Knowledge and absence of knowledge, only they can discriminate; not anybody else.

Who?

Those who have experienced the supreme knowledge of Thy devotion. Those who have experienced the supreme knowledge of Thy devotion, they only can discriminate what is real knowledge and what is not knowledge, what is ignorance.

āmūlādvāglatā seyam kramavisphāraśālinī /
tvadbhaktisudhayā siktā
tadrasādhyaphalāstu me //13//

This expansion of the universal state of life is really a creeper, is just like a creeper, grown creeper.

Āmūlāt vāk latā seyam kramam, and this *vāk latā*, this vine of sound *parā, paśyantī, madhyamā,* and *vaikharī* . . . :

(*Parā* is the supreme word. The supreme word is without differentiation, that is called *parā, parāvāṇī.* Next to that is *paśyantī*; next to that is *madhyamā;* and next to that is *vaikharī.*) these four-fold branches of this vine of sound, speech, are expanded in this universe.

Paśyantī is when you are only looking and there is no thought in your mind that is *paśyantī. Parā* is before that. *Madhyamā* is when you are looking, when you don't speak but you speak with the mind that is *madhyamā. Vaikharī* is that word when you speak with words also, with the lips also so this is the inferior state of sound. The inferior state of sound is *vaikharī*; superior to that is *madhyamā*; superior to that is *paśyantī*; and the supreme word is *parā.*

Sometimes you are established in *parā* when you are in *samādhi.* Sometimes you are established in *paśyantī* when you are about to come out from *samādhi*, that is the state of *paśyantī.* When you are only thinking in your mind and not acting with your body, that is the state of *madhyamā.* When you are acting with the limbs also, that is the state of *vaikharī.*

And this four-fold state of word, sound, is expanded in this universe.

There is one problem, one desire in me. My only desire is that this creeper should be watered with the nectar of Thy devotion, so that this creeper bears the fruit of Thy devotion. When it is watered with devotion, it will bear the fruit which has the taste of Thy devotion.

So I want to experience in this world, in all these four-fold states of life, only Thy devotion. This is my desire!

Śivo bhūtvā yajeteti bhakto bhūtveti kathyate /
tvameva hi vapuh sāram
bhaktairadvayaśodhitam //14//

In the Vedas, in the Śiva Stotras, in all those sacred books, this is said that, "You must worship Lord Śiva after becoming Lord Śiva Himself. When you become Lord Śiva, then you are capable to worship Him."

If you have become an individual, being an individual you cannot worship that universal Being; it is out of the question. How can a limited being get contact with unlimited Being?

So you must become first unlimited yourself, and then you can worship that unlimited Being Śiva.

But Thy devotees have corrected it (this ruling, rules and regulations); they have corrected that. They have said, "*bhakto bhūtvā iti kathyate*, you must be devoted to Lord Śiva, then you can get contact with Him."

If you are filled with *Śiva bhāva*, the state of Śiva, you are not capable of worshipping Śiva. When you are devotedly devoted to Śiva, then you are capable to worship Śiva. You can worship Śiva only when you are filled with devotion.

And this is correct; this is the correct way of understanding. From my point of view, this is the correct way of understanding, because *tvameva hi vapuh sāram bhaktairadvaya śodhitam*, they have clarified, they have in a real sense clarified, what is right and what is wrong. They have known, they have experienced, this.

bhaktānām bhavadadvaitasiddhayai kā
nopapattayah /
tadasiddhyai nikrishṭānām
kāni nāvaranāni vā //15//

Those who are Thy devotees, for those, if they want to achieve the state of God-consciousness, for them, which is not the way? Even going astray also will lead them to God consciousness.

For whom? Those who are Thy devotees?

For them, from every corner they will travel, they will reach God-consciousness. If they travel and go to the movies, [if] they will enjoy dancing, by doing that also they will be diverted towards God-consciousness because they are Thy devotees. Thy devotees have never they never, become detached from You; they are always attached. If they are doing [making] love with some woman, during that period also they are diverted towards God-consciousness. This is the divinity of Thy devotees.

But, on the contrary, *nikṛṣṭānām*, those who are not devotedly devoted to You, *kāni nāvaranāṇi*, for them there are obstacles everywhere; everywhere for them, there are obstacles, there is hindrance. If they do *sādhanā*, by that doing *sādhanā* they are carried away from God-consciousness. If they meditate properly with

one-pointedness, by meditating properly in one-pointedness, they are carried away from God-consciousness.

And, on the contrary, when there are Thy devotees, real devotees, they don't meditate at all and they are carried to God-consciousness. This is the divinity in Thy devotees.

kadācitkvāpi labhyo'si yogenetīśa vañcanā / anyathā sarvakakṣyāsu bhāsi bhaktimatām katham //16//

O Lord, when you are achieved, you are achieved by some particular yoga exercise, or by a particular meditation, and you are achieved when a person, a devotee, is sentenced to a cave, or some secluded corner, without the struggle of universal activities, then you are achieved, by some particular adoption of a particular yoga.

This is a deceit; in a real sense this is deceit.

To give up the world and achieve God-consciousness. You will never achieve God-consciousness after shunning the activities of the universe.

On the contrary, when you are situated in the universe and you are given to the universal activities, then there is the possibility of achieving the state of God-consciousness.

So it seems that this universe is not separate from the state of God-consciousness. The universe is the real manifestation of God-consciousness, and this universe is just the reality of His nature. If you shun this reality of His nature, how can you achieve God-consciousness?

So it is deceit; it is just deceit. When you go to a cave and shun all the activities of the universe, all your activities of daily life, and know that you will achieve God consciousness, it is deceit; you are wrong there.

Anyatha sarva kaksyāsu bhāsi bhaktimatā, there are such devotees in this universe who are existing, and I have experienced those devotees who are existing in universal activities. They have become one with Thee in universal activity. So you should find out the way to achieve God in the activity of the universe, not by shunning it. This is Śaivism.

kadācitkvāpi labhyo'si yogenetīśa vañcanā / anyathā sarvakaksyāsu bhāsi bhaktimatām katham //

Īśa, O Lord, [when] You are found, [when] Your existence is found and realized, at a particular period and at a particular place say the heart or between the two eyebrows, or like that and by the performance of some particular yoga You are found, this kind of finding You is only a deceit to the finder; it is only deceit or deception. Actually they don't find you; You are not found this way.

Anyathā, otherwise, those who are devotedly dedicated to You (I mean those who are Your devotees), how [do] they perceive Your presence in each and every act of life? They perceive Your presence in each and every action of the world; in worldly actions also, they perceive Your

presence.

So, for those *yogīs* who find You only in a particular state of time, and a particular period, and by functioning a particular yoga, that is deceit, that is false.

The real way of perceiving You is to perceive You in each and every action of life.

pratyaharadyasamspristo
viśeṣo'sti mahānayam /
yogibhyo bhaktibhājām yadvyutthāne'pi
samāhitāḥ //17//

There is a great difference between *yogīs* and Your devotees. *Yogīs* do find You, and do realize Your nature, by maintaining *pratyāhāra*, and meditation, and so on. Otherwise they can't realize Your nature.

[*Pratyāhāra* means] just to wind up all your motions from outside to inside, introverted.

But on the contrary, those who are Your devotees, *bhaktibhājām*, they perceive You in such a way that in *vyutthāna* also when they are outside in the world of action they perceive Your situation there also.

There also they find You.

na yogo na tapo nārcākramaḥ ko 'pi praṇīyate /
amāye Śivamārge 'smin bhaktirekā praśasyate
//18//

On this path of *Śivamārga*, on this path of Lord Śiva which is without . . . which is away from all delusion, *amāye*, which is absolutely pure and straight on this path of Lord Śiva, no yoga is needed, no penance is needed, and no worship, no mode of worship, is needed. The need is here only of devotion, pure devotion.

If they are really attached to You, they will find You. If they are not attached, they may perform yoga, they may perform penance, and they may perform *pūjā*, [but] they cannot find You. *Bhakti* is the only means to find Your nature! Passion for God- consciousness. *Bhakti* is passion.

sarvato vilasadbhaktitejodhvastāvṛtermama /
pratyakṣasarvabhāvasya cintānāmpi naśyatu //19//

O Lord, I have, in the real sense, perceived the real nature of the universe, *pratyaksha sarva bhāvasya*. All the universal objective field I have perceived, because all ignorance has been shunned, all ignorance has been carried away, by the light of your devotion.

And, to me, now there is only one request before You. That is, let the phases of impressions also be removed in my mind, traces of the impression of duality. The traces of duality also must be removed. This is my request before Thee.

[Question:] Duality of "I" and "this", or which duality?

"I" and "this" and "that"all these differentiated ways of perception. Perceiving: "this man is mine, this is not mine; this is true, this is untrue; this is real; this is right, this is wrong" all this should vanish away from my mind, all this

differentiatedness.

Traces also. Traces also of this should be removed. This is my request to Thee.

Śiva ityekaśabdasya jihvāgre tiṣṭataḥ sadā /
samastaviṣayāsvādo bhakteṣvevāsti ko'pyaho //20//

This is a great wonder, *aho*, this is a great wonder that when you recite only the name, this sound "Śiva", and this sound Śiva resides on the tip of your tongue *jihvāgre vasataḥ sadā*, in continuity, *samasta viñayāsvādo bhakteshvevāsti*, you don't realize the nectar of His name onlyyou realize the nectar of His touch, you realize the nectar of His embrace, you realize the nectar of His smell, you realize everything of Lord Śiva there.

[Question:] *Śabda* here with the sense of sound, *śabdam*?

Sound, only sound.

[Question:] *Śiva ityeka śabdasya*; *śabda* is the sense perhaps of *parāmarśa* here?

Not from the point [of view] of Utpaladeva.

You see, Utpaladeva here says that it is only *śabda*. By *śabda*, you can hear only. By sound, you cannot have the nectar of touch; you can't have the nectar of touch by sound; you can't have the nectar of smell, nectar of that fragrance

But the fragrance of Śiva will come by mere reciting the name of Lord Śiva. This is the greatness in His name, that by reciting His name you achieve the nectar of not only His name, but His touch, His fragrance, His everything. You are filled with His real existence

[Question:] But this recitation of His name is not in gross way; this is constant awareness of *ahambhāva*?

Yes, *ahambhāva* [the state of pure I-consciousness].

[Question:] So it is *utprekṣā*; it is poetical figure [of speech].

Yes, a poetical figure.

[Question:] It's not actually *"Śiva, Śiva, Śiva."* This is continuity of awareness.

This way also. This way also. If you [utter] "Śiva" with its meaning. If you utter this word "Śiva" with its meaning, then it will lead you to that.

[Question:] Its meaning is awareness, *ahambhāva*.

Ahambhāva.

[Question:] That is meaning of Śiva?

Yes.

śāntakallolaśītacchasvādubhaktisudhāmbudham /
alaukikarasāsvāde susthaiḥ ko nāma gaṇyate //21//

Those who are bent upon tasting that unique nectar, when they dive in the ocean of the nectar of Thy devotion which is sweet, which is fresh, which is *śīta*, cool, and *śāntakallola*, where there are no wavering waves in that ocean, [those] who dive their *ātman*, who dive their ego in that ocean, and are bent upon tasting the nectar of that

divine bliss, *ko'nāma ganvate*, for them nothing remains to be counted; they don't count anything else. (Counting is: they don't feel the necessity of going towards any other corner.) The journey is over there, their journey is over, their journey ends there.

mādriśaih kim na carvyeta bhavadbhakti mahauṣadhih /
tādriśī bhagavanyasya mokṣākhyo 'nantaro rasah //22//

Bhagavan, O Lord, those who are just like me, *mādṛśaih*, why should they not taste the nectar of the herb of Your devotion?

And, by which taste, they don't achieve the taste of that devotion only, they achieve the taste of liberation also; they are *jīvan muktas* at the same time.

This is attached to it: *mokṣa rasa*, the *rasa* of liberation, is attached to *bhakti rasa*. As soon as *bhakti rasa* is achieved, *moksha rasa* is also achieved, at the same time, simultaneously.

So why should those people who are just like me not appreciate and not own this herb, this dose of Your devotion.

tā eva paramarthyante sampadah sadbhirīśa yāh /
tvadbhaktirasasambhogavisrambhaparipoṣikāh//23//

Īśa, O Lord, that wealth is only longed [for] and desired by those saints, that wealth is longed [for] and desired by those saints, which wealth produces and strengthens the fire of desire for embracing that *bhakti rasa*, in embracing Thy nectar of *bhakti*, Thy nectar of devotion.

bhavadbhaktisudhāsrastaih kimapyupalakshitah /
ye na rāgadipanke'sminllipyante patitā api //24//

Those, although living and remaining in the field of *rāga*, greed, anger, lust, in the muddy sphere of *rāga* etc, . . .

(This is only mud when you are attached to your family, you are attached to your son, you are attached to your husband, you are attached to your wife; this is, you are remaining in the mud, in the muddy sphere of the universe.)

. . . although they remain in this muddy sphere of the universe, those [Thy devotees], while remaining in the muddy sphere of the universe, do not get stuck by that mud, do not get stuck in that mud. They are not actually stuck there. They only do these actions, but they are not stuck in that mud.

Those people [Thy devotees] have actually pointed out and tasted, *upalakṣita* (*upalakṣita* means pointed out and tasted), tasted that sharp, driving shower of Your devotion, sharp, driving shower of Thy devotion; they have actually pointed out and tasted that shower.

aṇimādiṣu mokṣānteshvangesveva phalābhidhā /
bhavadbhaktervipakvāyā latāyā eva keṣucit //25//

In this universe there is only one shining creeper, grown, shining creeper that is the creeper of Your devotion. When that creeper of Your devotion is in its full bloom, when it has

bloomed perfectly, then you find in this very creeper all kinds of fruits. It bears all kinds of fruits for you.

For instance, right from the great yogic powers up to the great power of being liberated from repeated births and deaths (that is *mokṣa*), *aṇimādiṣu mokshāntesu*, all these powers come into existence in that creeper of Your devotion. It means that the creeper of Thy devotion bears not only Thy devotion, but it bears all *yogic* powers, including final liberation, *mokṣa*.

But, in predominance, it bears devotion. Devotion is in predominance. The fruit of devotion, it bears in predominance, and it [*yogic* powers and *mokṣa*] is *apradhāna*, these are secondary fruits

Which are secondary fruits?

These *aṇimādiṣu mokṣāntesu*

So he does not recognize *mokṣa* as the predominant fruit of this creeper. The predominant fruit of this creeper is only devotion for the Lord.

[Question:] *Rudra śakti samāveśa maya*...?

Yes.

rudraśaktisamāveśastatra nityam pratiṣṭhitaḥ /
sati tasminśca cihnāni tasyaitāni vilakṣayet /
tatraitatprathamam cihnam rudre bhaktiḥ suniścalā

The first sign of getting absorption in God - consciousness is devotion for the Lord. attachment for the Lord. When you are attached to Lord Śiva, don't think of any other powers; all powers will come. All powers are secondary fruits for this creeper. This creeper should be owned in predominance.

Which creeper?

The creeper of Thy devotion

citram nisargato nātha duḥkhabījamidam manaḥ /
tvadbhaktirasasaṁsiktam
niḥśreyasamahāphalam //26//

Nātha, O desired Lord, this is also a great wonder to me that, in reality, by nature this mind is the seed of pain, sorrow, sadness, torture. This mind is the seed of torture, sorrow, sadness all bad things. All bad things are borne by this seed.

[Question:] Which is the mind?

Mind? Mind is the thinking of this and that, this, that, always, without any purpose.

But the great wonder is this to me, that [even though] by nature this mind is the seed of suffering, sorrow, sadness, but this seed, when you water it with the *rasa* of Thy devotion, when it is watered by the *rasa* of Thy devotion, *niḥśreyasa mahā* [*phalam*], it bears the fruit of liberation, ultimate liberation, final liberation. This is a wonder.

This is a great wonder in this seed, that this seed which bears only sorrow, sadness, torture bears liberation in the end, when it is watered by Your *bhakti rasa*, by the *rasa* of Thy devotion.

The Trika Devotional Mysticism-3

(Contined from the previous issue)

Moti Lal Pandit

The Mystical Night

The experience of union with Śiva is not the end of the mystical journey precisely because of it being characterised by the sense of I-Thou relationship, which means that the dualistic way of thinking and perceiving has not yet been totally overcome. The union that is experienced is between the individual and God, and so God would still be experienced as the "other." In order to overcome or transcend the otherness of God, the mystic has still further to travel the painful path of what is called the mystical night. The mystical night is a path that terminates in the experience of the ineffable absolute (*bhairava*), and in terms of which is opened up the door for entering (*samāveśa*) into the ocean of bliss that is the Absolute. The experience of delight is so wonderful and amazing that it finds no words for expressing its depth. The very entrance into the ocean of bliss denotes complete death to the natural man, which is equated with the undifferentiated state of being. This ineffable Śiva as the Absolute is so equated with the mystical night (*śivarātrī*) as to be identical with "the Light of all lights, darkness of all darknesses!"[21]. The ineffable and radiant light of Śiva is such as would devour, through penetration, every kind of duality.

It is in the stillness and solitude of the mystical night that the soul, as it were, takes a plunge into the hidden life of the Self, and as the night progresses in the blazing glow of love, there correspondingly emerges, without clarity of intention, in the soul desire for such knowledge about which it knows nothing. Also the soul has no understanding as to how to have the knowledge of the un-definable Absolute. It is in the context of this urge that Utpaladeva says:

"In a way I did not know
that I had not known,
previously//"
As I acquired the nectar of
your love, so I know now
which I knew not before[22]*//*
As a consequence of this, the
inner agitation ceases to be //
There spreads calm both
inwardly and outwardly //
The mystic accordingly
plunges into Śiva, which is a
process of interfusing of soul
and Śiva //
This interfusing is occasioned
because the "lover adores you
perpetually, Lord, in the state
of the Night of Śiva when
there is not the slightest sign
of light, and when the entire
universe is very drowsy"[23]*//*

Whether the devotee is asleep or awake, he knows that he will be awakened to non-duality by the "yogic sleep" of

love. It is on account of the fervour of the will that the thought in the mind remains asleep with regard to the world. As a result of this non-awareness of the world, the yogi-ascetic plunges into the repose of love that night entails. This "yogic sleep" does not only embody the non awareness of the world, but also is seen as a means of stripping off the thought-constructs, and thereby allowing the soul to remain absorbed in the undifferentiated Absolute, which is *Maheśvara*, and which means the emergence of pure consciousness devoid of states. What it amounts to saying is that the heart must so empty itself as to be aware of nothing but of Śiva alone. It is this pure loving awareness of Śiva that is constitutive of authentic mystical asceticism.

In order to make the image of the "night" more meaningful, there is an another image that the Trika mystics have made use of, which is that of the "cavern." Like night, the cavern is bottomless, and so non-definable. It is an image in terms of which the mystic desires to sink deep down into the bottomless ocean, which is Śiva. This cavern, though hidden and concealed, is cognised when the brilliance of the Supreme Light causes destruction of the darkness of ignorance within and without. This is how Bhatta Narāyana gives vent to this aspect of the mystical experience:

> *O that we may see your interior cavern, enchanting and profound, in darkness dissipated on all side by the Brightness Supreme*[24]//

As to why the image of "cavern" is used is because the mystic desires to explore the unexplored depths of being. It is so because it is in the darkness of the cavern of the heart where Śiva resides, hidden and secret, the blind men of ignorance, who have been blinded by the ignorance of duality, have no inclination to know as to where Śiva resides. In contrast to the men of ignorance, the mystic perceives Śiva within the abysmal light through the mystical torch of unity. It is such a light as would consume ego that is offered as an oblation into the illuminating flames of sacrifice. It is only the "hero" (*vīra*) who has the courage and boldness of plunging into the cavern of the heart. He does so for the purpose of purifying the heart from the residue of latencies (*vāsanās*), from thoughts as well as from memory. Upon purifying the heart from active and latent drives, the mystic is so empowered to attain the naked will of the undifferentiated consciousness -- and it is this consciousness that serves as the substratum of memory, intelligence and sensibility. Once the cavern of the heart is purified of its active and latent dispositions, or what may be called latent fluids (*saṃskāra s*), there correspondingly emerges unbounded capacity in the form of energy that is unimpeded. This emergence of energy is actualised when the interior of the cavern is illumined by the divine splendour[25]. Accordingly the mystic has the experience of the cavern as manifesting itself as the very essence "of the cosmos."

The Night as the Symbol of Pain

It is, no doubt, through the mystical night that the mystic attains to perfect unity with Śiva. However, the attainment of this unity is not so easy as to be free from thorns and thistles. The progress of the mystic towards spiritual illumination is determined measure to which his love for Śiva has attained purity, which means the what extent the mystic has been able of burning in the furnace of love the latent and active residues in the mind. While the night could be sweet for the mystic who is blessed with the beatific vision, it could equally leave bitter taste in the mouth of those who only experience painful separation. There are some mystics who initially enjoy the sweet taste of the divine presence, but also experience such oppressive and painful moments when they feel deprived of this joy that was initially experienced. Utpaladeva has beautifully expressed this come-and go type of experience thus.

"Even though the essence of your great Light is permanent and evident everywhere, Lord, why then did I venture into darkness" [26]//

The darkness of the night, when looked at from the epistemic point of view, denotes ignorance. When ignorance is spoken of, it does not denote absence of knowledge. Ignorance within the Trika framework denotes imperfect knowledge (*apurna-khyati*), which means that it is knowledge that is basically erroneous concerning the nature of the Absolute. For the Trika mystic the erroneous knowledge is that which is characterised by dualistic thinking and in terms of which is experienced an unbridgeable gap between the individual being and God. Ignorance, thus, would basically mean deprivation of such knowledge as is constitutive of undifferentiated unity. But darkness, when looked at from the perspective of feeling, symbolises bitterness of the heart. It is so because the density of darkness is such that one is deprived of the illuminative presence of the Lord. Or it could also mean such separation as is oppressive and painful. Thus for a mystic there is no greater pain than to experience separation from the Beloved. Accordingly pain for a mystic is separation, whereas joy is nothing but perfect union [27]. Thus the mystic, due to this separation, feels wounded in the heart. And the wounds of separation are inflicted upon the heart on account of the fact that the mystic seems to have lost the direction on the way to divine unity. Thus cries the mystic prayerfully:

When will your essence, Lord, which reveals itself at the precise instant when one contemplates upon it, fill forever with the wave of its supreme ambrosia, the gaping wounds made by (my) ignorance of the true liberation [28]//

Such devotees who have experienced the ecstasy of love know the extent of pain that separation from the Beloved causes. Thus for such mystics the torment of the darkness of the night becomes the breeding-ground for meaning, because it is they who alone enjoy,

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love that somehow attracts the devotee. Thus the devotee always and constantly implores God for the fall of such loving grace as would cause the destruction of darkness, and thereby of transmigratory existence [33]. For the devotee mere knowledge does not seem to have the capacity of penetrating the dark cavern of ignorance unless it is transformed into the flame of love. It is the flame of love that alone has the power of devouring the transmigratory existence by purifying the heart of its impurity. As the flames of fire purify gold from the accrued impurities, so does the loving flame destroy such impurities that are the cause of phenomenal becoming. Since the taste of love for the devotee is sweet, so the so-called gnostic illumination seems to him only a sour liquid [34].

The role of love in the life of a devotee is such as would, upon its attainment, terminate in the stabilization of the path of illumination. It is on account of love that both the dispositions of quietude and intensity are so activated in the devotee as would result in the initiation of such a movement that is necessary for the realisation of illumination. Thus Utpaladeva declares:

"Even your essence may be inconceivable, (which means) beyond (the sphere) of contemplation, (yet) it discloses itself to such (devotees) who love you as soon they begin to contemplate" [5]//

These words of Utpaladeva make it clear that the devotee is immediately thrown, as it were, into the ocean of love the moment he begins to contemplate on Śiva. While bathing in the ocean of love, the heart of the mystic is seized by such light as would terminate in the realisation of peace and joy. While experiencing the intoxicating ecstasy and madness, he at the same time has the experience of drowsiness, of sleep and quietude. As a result of such experiences he remains completely oblivious of all that is external. It is at this stage of experience that the mystic is so immersed in God as to be participating in his life.

"The one who knows (as to) how to taste the ambrosia of love (as well as) how to bathe in it delights in the greatest of all bliss" [36]//

To the measure the sensibility of the mystic is refined, to that measure love attains unadorned simplicity, which means that as he progressively immerses from one void into another, he accordingly abandons his will to the extent that he feels nothing, knows nothing, and loves nothing. Ultimately he reaches the Center, which is the Self: where blazing flames of love consume all forms of duality by offering them as oblations to awful consciousness. Consequently he experiences inner contentment in terms of the fulfillment of the heart, and so attains perfect harmony between the self and the universe. Upon the divinisation of faculties, he experiences the Self as being immense and unbounded and in terms of which he realises his perfect identity with the Absolute. Thus he attains such state where love, in its true majesty and glory, conquers everything. Thus the saint shares the bounty of love with everyone as a result of his being in the plenitude of grace

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3. Ibid., v. 68.

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5. Ibid., 14.18.

6. Ibid., 20.2.

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10. Bhaṭṭa Narāyaṇa, op. cit., v.11.

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14. Utpaladeva, op. cit., 11.1, Bhatta Nārāyaṇa, op. cit., v.75

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16. Ibid., 14.12.

17. George Grierśon, op.cit., q.18.

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20. Ibid., q. 12.

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22. Utpaladeva, op. cit., 16.5

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25. Ibid., v.29.

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28. Ibid., 21.7.

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31. Grierson, op. cit. q. 106.

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Abhinavagupta's
Bhagavad Gitā Saṁgraha Ślokas

Abhinavagupta's Concluding Verses

[Revealed by SWAMI LAKSHMANJOO]

The following verses are the essence of the Bhagavad Gitā, as composed by the renowned 9th century -CE philosopher/saint Abhinavagupta These eighteen *saṁgraha ślokas* are based on Abhinavagupta's illuminating and original commentary, known as the Kashmiri version of the Bhagavad Gītā.

Kashmir Shaivism is a purely monistic philosophy. This means that only one being exists. It is not a duality where there is a separation between man and God. In Kashmir Shaivism, Lord Shiva, Lord Kṛiṣṇa and the limited human being-(*jīva*) are one and the same Being.

Swami Laksmanjoo referred to these saṁgraha ślokas as "the Bhagavada Gitā in a nutshell.

Swamiji: In the first chapter, from view point of Abhinavagupta, he explains that there is a war going on between your senses, in the organs of senses there is a war always going on. In senses there is joy, and joy fights with sadness; sadness fights with joy. In the same way there is lust, lust fights with detachment, detachment fights with lust. It is all going on in one's own body-this war.

So this is the conclusion of the first chapter of Bhagavad Gitā.

Vidyāvidyobhayāghātasaṁghaṭṭavivaśīkṛtaḥ /
Yuktva dvayamapi tyaktā nirviveko
bhavenmuniḥ //1//

What a yogi has to do in this war, in this battlefield. . . Which battlefield? Of senses. That is good fighting with bad, right fighting with wrong, pride fighting with humility, humility fighting with pride; all the opposites are fighting every now and then. This fight does not persist only in waking state, this fight persists in dreaming state also; everywhere you find this fight. You have to observe this fight going on in your own brain, in your own mind

What a yogi must do, there he says. *Vidyavidyobhayāghāta samghatta vivaśkrtah*
Should I do right or should I do wrong?
When this fight goes on with right and wrong you are in a fix what to do . . Should we do this or should we do that?

Vidyavidyobhayāghātamghatavivaśkrtaḥ yuktā dvayamapi, if there is *yukti*, if there is a way, avenue is only *dvayam api tyaktā* don't think

right, don't think of wrong, be relaxed in own nature, just enjoy, enjoy this fight. You just witness it, you have to witness it only. Don't get entangle in right and wrong this war. Just witness this war then you will get rid of this war, there will be neither right nor wrong.

This is the conclusion of the first chapter of Bhagavad Gītā.

Abhinavagupta has given conclusion of second chapter of Bhagavad Gītā.

aho nu cetasaiścitrā gatistyāgena yatkila /
ārohatyeva viṣayāñchrayaṁstāṁstu parityajet //2//

This is wonderful treatment of mind found by yogīs, and exclusive, unique treatment. If you get attached with objective world you are in fact detached. If you get yourself detached from objective world you become attached to it.

For instance you renounce this whole world and go in dense wood and cave and start meditating. When you meditate there in cave, while meditating you think of that you have abandoned and renounced. You think, "I had a box there in my bedroom, and I had silver set in that bedroom and I have left it."

(Laughter...!)
Actually you have not left it, you are not leaving it, you are holding it! This is the way, this is the treatment of mind, so you must be cautious about it. One must be cautious about this treatment of mind, how it works.

So in fact by abandoning nothing will happen, by enjoying everything will happen. Enjoying you will be detached. While enjoying you won't think of that any more; that traces of impression won't remain. Traces also will be vanished while enjoying. And while detaching, being detached, you will get entangled with that.

This is the conclusion of second chapter.

Conclusion of third chapter of Bhagavad Gītā is.

dhanani dārāndehaṁ ca yo 'nyatvenādhigacchati /
kiṁ nāma tasya kurvanti
krodhādyaścittavibhramāḥ //3//

You see, when you have got two thousand rupees cash in dollars; you ask your wife to take care of this and go to office. When he comes back; Viresh has burnt them to ashes in *kangari* (fire pot) or in stove without your knowing. You become very rash with Denise. You say, "What you have done? You have lost everything, you have done great loss to me."

The conclusion of this is *dhanāni dārāndeham ca*, whenever you have earned, that bundle of dollars which was lying on that shelf, think "it is not mine"! At that very moment think,"it is not mine", think "Denise is not mine", think Viresh "is not mine," *kiṁ nāma tasya kurvanti* then this wrath and losing of your temper won't happen at all. So you must do like that, you must remain in this world in this way, not in attached way.

This is the conclusion of third chapter.

Now the conclusion of the fourth chapter.

vidhatte karma
yatkiñcidakṣecchāmātrapūrvakam/
tenaiva śubhabhājah syustrptah
karanadevatāḥ //4//

The conclusion of this chapter is, the flow of your organs of senses towards enjoying objective world... what you have to do there?

You have not to control your organs of senses. Don't control your organs. *Viddhatte karma yat kiñcit akṣecchamatra pūrvakam*, whatever you think, your mind says that, "I want that thing", get that thing and enjoy. Don't control your mind in that way. If you control your mind nothing will happen, you will only suffer.

Don't control it, do it according to the choice of your mind. *Tenaiva śubhabhājah syuh*, then your mind will be directed, focused uninterruptedly with meditation; then you can meditate properly.

John : So the point here is, if you try to control your mind and do all these giving up this and that, then you're taking your attention away from maintaining awareness and controlling this. And that only causes more agitation.

Swamiji : Yes, that is the main point of this chapter.

Denise : So you should do whatever you want?

Swamiji : Whatever you want, you do and meditate!

Don't waste your time, don't waste your time in controlling. If you want to eat something, eat and sit and meditate. If you want to enjoy, go to pictures, go and see and come and meditate.

Denise : But meditate!

Swamiji : Yes meditate, it is meant for meditation. Enjoyment of world of senses is meant for meditation. It is not meant for not-meditation. You have to meditate and you have to enjoy this world for the sake of meditation. Go, do everything, but be focused towards meditation - remember Lord.

Fifth chapter:

sarvāṇyevātra bhūtāni samatvenānupaśyataḥ /
jaḍavadvyavahāro 'pi mokṣāyaivāvakalpate //5//

Whatever happens in this world, everything is possible in this world; one may die at any moment, any second one may die. Any second there will be fire, your house will catch fire and it will turn to ashes. Your bank draft of money will be smuggled. Everything is possible in this world. So what you have to do, do in this world for that point.

Sarvāṇyevātra bhūtāni samatvena anupaśyataḥ, be in equilibrium state always. If you have got one thousand dollars in your pocket, well and good; if you have nothing you are pauper, well and good – think like that. Then you will be liberated from the repeated births and deaths.

This is the conclusion of this (fifth chapter).

Now the conclusion of the sixth chapter according to the view – point of Abhinavagupta.

John: This is the unique interpretation of Bhagavad Gita

Swamiji : Yes. . . this you won't find in any other work.

bhagavannāmasampraptimatratsarvamavāpyate /
phalitāh śalayah samyagvrstimātr'valokite //6//

The conclusion of this sixth chapter is "take the name of God," remember God in each and every action in this world. When you remember God in each and every action in this world, everything is attained, you have achieved everything what is to be achieved.

It is just like if you have not achieved, if you feel that you have not achieved anything, you only remember God; if you just remember God you have achieved. Take this for granted that you have achieved. In this way, when paddy fields are ripe only there is one point, at the moment when the roots are wet with rainfall and they get moisture they will turn in ripening colour at once.

This is what happens by remembering God. If you remember God, it is already ripe, (even) if you don't perceive that it is ripe, it is ripe; there is only one question of a few days. Only the rainfall will reach there under the roots of those plants, and it will take the position of that ripening colour at once.

So it is only just remember God!
Conclusion of sixth chapter.

Conclusion of seventh chapter is:

sphuṭam bhagavato bhaktirāhitā kalpamañjaī /
sādhakecchāsamucitam yenāśāṁ paripūrayet //7//

Attachment for Lord Śiva must be created; you must create attachment for Lord Śiva. If you are attached to Lord Śiva, if you create love for Lord Śiva, intense love of Lord Śiva, nothing else, everything will be solved. All your problems of life will be solved. It is *kalpamañjarī*, it becomes *kalpamañjarī*, that tree of, that boon giver *tree–kalpadruma*.

For instance you need money. Money will come. . . with what?

Denise : By the love of Lord Śiva.

Swamiji : By the love of Lord Śiva. Because Lord Śiva has promised to Arjuna that if you remember me always, all other care will be mine. I will see you that you are situated peacefully. Your money, your bank balance, your life, your enjoyment, your mother, your father, your wife, your children–I will take care of them. I take that responsibility on myself if you remember me, if you are attached to me. You just remain attached to me, I will do all other things of your life.

Eighth chapter:

sarvatattvagatena vijñāte parameśvare /
antarbahirna sāvastha na yasyām
bhāsate vibhuḥ //8//

There is a trick how to find out the reality of Lord Śiva everywhere. This trick is *sarva tattva gatatvena vijñāte parameśvare*, you must find out the state of Lord Śiva in each and every action. If you find out the state of Lord Śiva in each and every action, that is just remember it. Just remember it while recording in your tape recorder, just remember him while struggling in your office, while doing things in your office. Remember him always!

Antar bahiṛna sāvasthā na yasyām - your Lord Śiva will appear to you always, he will be with you. If you go and see picture (cinema), you enjoy picture, Lord Śiva will be by your side sitting. He will relate what is the meaning of this picture. You won't see that he is Lord Śiva, you will only think that he is somebody; somebody has come to see the picture, and He will relate to you the things. So inside and outside Lord Śiva will be by your side always.

And ninth chapter-

advaite brahmaṇi parā sarvānugrahaśālinī /
śaktirvijṛmbhate tena yataniyam tadaptaye //9//

There are five energies of Lord Śiva; creative energy, protective energy, destructive energy, energy of concealing and energy of revealing his nature. But creative energy is meant for revealing his nature; protective energy is meant for revealing his nature; destructive energy, he destroys this whole universe just to reveal his nature; he creates this universe just for the sake of revealing his nature; he protects this universe just to reveal his nature; he destroys this universe just to reveal his nature; he conceals this universe just to reveal his nature, and he reveals this nature.

So his nature of revealing his nature is always shinning. What you have to do for that?

Just see and analyze that, where is that revealing nature in struggle, where is that revealing nature in sadness, in joy, in enjoyment, in sadness, in torture, where is that revealing nature. You must find out that revealing nature; everywhere is revealing nature existing. *Bas!*

John : So remembering the Lord means remembering Him in some form, or by maintaining awareness. . . what does remembering the Lord mean here, from the Śaivite point of view?

Swamiji : Watch your breath in each and every second. . . yes, that is remembering Lord.

(Lord Kṛiṣṇa says) "O Arjuna! I will again repeat the same thing to you, I'll repeat it again for your full understanding because you are dear to me. Nobody knows me and I know everything!"

So the conclusion that Abhinavagupta has taken out of this chapter is:

icchāyimindriye vāpi yadevāyāti gocaram /
haṭadvilāpayaṁstattatpraśāntaṁ brahma bhāvayet //10//

Whatever comes in action, in your mind or in your senses; any thought that comes in your

mind, any thought; or any action you do according to your movement of senses, you should just hold that movement and divert it towards your own nature and see that nothing is moving, there is no thought at all.

This is the conclusion of this chapter!

Whatever thought comes in you, you should think there is no thought, don't worry. If you do something, some action according to this flow of your senses, think you have done nothing, it is just routine of organs, I have nothing to do with it.

Denise : It is like machine, just going on.

Swamiji : Yes.
This is the conclusion he has derived from this chapter.

In eleventh chapter he explains in practical way, "how I am everything in this world"! It is called *viśvarūpa; viśvarūpa* means I am universal, I am fire, I am *agni*, I am water, I am earth, I am a boy, I am a girl, I am a woman, I am a mountain, I am an ocean, I am sky, I am everything. He gives this doctrine practical shape in this chapter.

And conclusion of Abhinavagupta for this chapter is:

śuddhāśuddhavimiśrotthasaṁvidai
kyavimarśanāt /
bhūrbhuvaḥsvāstrayaṁ paśyansamatvena samo
muniḥ //11//

All these three worlds which are existing in this cosmos, all these three worlds...

Because it is according to the science of *Sāṁkhya*, it is not according to the science of Śaivism where there are one hundred and eighteen worlds. They conclude that there are only three worlds; one is this world – (earth), one is *antrikṣa* world of stars, planets, and the other is the world of heavens. . . . So a yogī should feel that all these three worlds–one world out of it is pure, another world is impure, and another world is pure and impure both mixed...*

What is pure world?

Pure world is heaven. Impure world is...

John: here we are, i.e. earth.

Swamiji : Yes.
And pure and impure is the world of planets.

*... In all these three worlds you must feel that God-consciousness is pervading in the same scale, i.e. it is not pure, it is not impure, it is not pure and impure. This way if you understand this whole universe of cosmos you will become one with Lord Śiva.

This is the conclusion of this chapter.

The conclusion of the twelfth chapter now.

Paramānandavaivaśyasañjātāveśasampadaḥ /
svayaṁ sarvāsvasthāsu brahmasattā
hyayatnataḥ //12//

In this chapter Lord Kriṣṇa explains to Arjuna that unless you have attachment for Lord Śiva and love for Lord Śiva your meditation will be useless. You must do all this meditation and devotion of Lord Śiva with love, with attachment, with zeal–not routine like. If you meditate just like routine it won't have any effect. You should meditate with zeal! As you (Stephanie) are focused towards Bruce, and Bruce is focused towards you with zeal; you want to die in each other. In the same way you must meditate for Lord Siva, this way you should meditate.

Paramananda vaivaśya, when this *vaivaśya* – *vaivaśya* means longings–when desire for meeting Lord Śiva or Kriṣṇa or Viṣṇu has gone beyond its control, then, at that moment, yogi feels that the existence of Lord Śiva is everywhere present for him. It must go beyond its control

You must feel that you can't live without Him!

As you feel you cannot live without John, and John feels he can't live without you. In the same way you must feel that you cannot live without the presence of God. When you do it then God is very near to you, God is not away from you.

This is the conclusion of the 12th chapter :

Now the conclusion of 13th chapter :

pumānprakṛtirityeṣa bhedaḥ saṁmūḍhacetasām /
paripūrnāstu manyante nirmalātmamayam
jagat //13//

In this chapter he has explained, Lord Kriṣṇa has explained to Arjuna, that there are two elements working in this world, one is *prakṛti* and one is *purusa*. *Purusa* is conscious, *prakṛiti* is unconscious. *Puruṣla* is inactive, *prakṛti* is active.

John : This is Sāṁkhya point of view.

Swamiji : Yes.

Prakṛti is active but unconscious, *puruṣa* is inactive but conscious. *Prakṛti* is blind, *puruṣa* is with eyes, with sight; he has sight, he can see, he can observe, but he cannot move. *Prakṛti* cannot observe but she can move, she moves.

So there are two elements existing in this universe, and the creation of world takes place only when both are united with each other.

For instance, if *puruṣa* wants to go to Amirakadal, because he is conscious but not blind; he knows what is Amirakadal but he cannot go there. So he unites himself with *prakṛti*, but *prakṛti* is unconscious. But he whips on her back to move, move right, move this way, move this way, move this way, move this way, and he reaches Amirakadal. So the presence of both are necessary–*prakṛti* and *puruṣa*

But from Śaiva point of view *pumān prakṛti*, this is the element of *prakṛti* and this is the element of *puruṣa* which are united with each other for the construction of universe, *ityeṣa bheda*, this differentiated perception of these two elements is *sammūḍhacetasā*, this differentiated perception takes place in those who are ignorant. But those who are filled with God-consciousness, they feel that *prakṛti* and *puruṣa* are one; it is only one element, not two. So you must feel that these two elements are not two elements, it is one element, and that it is Śiva.

John : Then why does Lord Kṛṣṇa teach in this chapter on this differentiation between *prakṛti* and *puruṣa?*

Swamiji : Because it is Vedānta. But he has diverted towards Śaivism – Abhinavagupta.

Now the conclusion of 14th chapter.

Lasadbhaktirasāveśahīnāhaṁkāravibhramaḥ /
sthite 'pi guṇasammarde guṇātītaḥ
samo yatiḥ //14 //

In this chapter he has described the differentiated position and different actions of three *guṇas*. Abhinavagupta here concludes from this chapter that *lasat bhakti rasāveśa*, that person, that *yogī*, in whom Lord Śiva's attachment and love is inserted *hīnāhaṁkāra vibhramaḥ* has no ego; ego in him is absolutely removed. There is no ego, ego does not remain in his mind. . . whose mind?

John : The yogī who is . . .

Denise : That one that Lord Śiva loves.

Swamiji : Who has been inserted with the force of attachment towards Lord Śiva. *Sthite'pi guṇa sammarde*–no matter if he is sometimes entangled in *satoguṇa*, sometimes entangled in *rajoguṇa* and sometime in *tamoguna*. You know *satoguṇa* etc?

There are three waves moving in this world. One wave is of *sāttvic*, another wave is of *rājas*, and another wave is *tamas*. They vibrate individuals, they don't vibrate universally. This is not universal vibration, this is individual vibration.

When you have got wave passing of *sāttvic*, it is not necessary that Bruce will also feel the same wave. He may feel *tāmas* wave. And some other person will feel *rājas* wave. When *sāttvic* wave functions love of God appears in you, in your mind; and love for meditation, attachment for meditation, and detachment for worldly pleasures takes place. When *rājas* wave is there, attachment for worldly pleasure takes place and love of God is ignored. When there is *tāmas* wave attachment for sleeping, *bas*, giddiness takes place; you want to lie down and sleep and snore.

But the person who has been inserted with the supreme flow of devotional wave of Lord Śiva *sthite api guṇa sammarde*, no matter if he is overwhelmed with all these three waves at particular times *guṇātīta*, he is beyond these

waves. He does not become the play of these waves, he is above, he remains above these waves.

John : This is *jñānī or yogī*: . . . this is *yogī* in whom the love of Lord Śiva has been inserted?

Swamiji : Yogi.

In fifteenth chapter he says that this whole universe, this whole cosmos of three worlds, it is a tree, a big tree. And this tree is down below.

John : It's inverted, the roots stick up and. . .

Swamiji : ...branches down, and roots up. The roots are residing in the state of heaven and branches are in hell. So it is a upside down, this tree.

Abhinavagupta says that this universal tree–it is universal tree in one way–but this big tree is Lord Śiva Himself. This is the body of Lord Śiva who is expanded with roots and branches and trunk and everything.

Now what you have to do for this chapter? The conclusion of this chapter is, he says, "You must not meditate, i.e. you must not meditate on some particular time or particular place or particular vibrated *āsanas* (seats). If you do that then the other places will be excluded, and there will be no presence of Lord Śiva there appearing. Lord Śiva's presence will appear only in that particular period, particular place and particular time. So the meditation you must do you have to do everywhere, in each and every action of your daily activities.

tava kācana na stutirambike . . .
(Quote from Abhinavagupta's *Śiva-Śakti stuti.*)

Abhinavagupta has written in this verse, addressing Mother Parvatī: "O Parvatī! singing your glory is not singing your glory; it is not exactly singing your glory who sings your glory. Who gives bad names to any other person, that is singing your glory; who plays fraud, that is singing your glory; who does every bad action, that is singing your glory! Singing your glory is all pervading, everywhere!"

If you tell me that, "I adore you O my mother! I adore you in each and every way of my daily life; I don't adore you only when I actually adore you, I adore you always. When I am weeping for my family members I am adoring you. I adore you always, this is the real way of understanding you!

hṛtvā dvaitamahamohaṁ kṛtvā
brahmamayīṁ citim / 15a

You must focus your thought in *brahma* always; in each and every action you must focus your mind towards one point. And this *dvaita mahāmoham*, this great illusion of differentiatedness that this is pure way of meditation and this is impure way of meditation this is meditation and this is not meditation this is absence of meditation. When you understand that "I am absent from

meditation" you are gone, you are no more, you don't meditate at all.

So you have to remember Lord Śiva in each and every action. Remember him and love him.

Then what will happen to him?

laukike vyavahāre'pi munirnityaṁ samaviśet// 15b

Even in worldly activities he is in trance, he is established in trance.

Now the conclusion of sixteenth chapter.

abodhe svātmabuddhyaiva kāryaṁ naiva vicārayet /
kintu śāstroktavidhinā śāstram bodhavivardhanam //16//

Now in this chapter the conclusion of this chapter is...by this explanation of mine you must not understand that you must do right or wrong, everything bad, you must become fraud in your life. No!

This is just to make you understand that this is not the only point, "to become pure and not fraud and away from bad actions, that is not the only point. You must not do bad actions. He says that you must not do bad actions; but you must understand that not doing bad actions won't carry you to that point. But still you must not do bad actions.

Whatever is prescribed and explained in *śāstras*, you must do according to the sayings of *śāstras* (holy scriptures). But at the same time you must feel that this way of my routine of life is not the ending point of my life. Ending point of my life is just to merge in that Lord Śiva.

So you must not boast of being pure. You must remain pure–don't boast of remaining pure. You must tell the truth, you must not tell lies, but don't boast of yourself that you are truthful person. Truthfulness only is not the goal, it is something else–that is attachment for Lord Śiva.

This is the conclusion of this chapter.

Now 17th chapter.

sa eva kārakāveśaḥ kriyā saivāviśeṣiṇī /
tathāpi vijñanavatām mokṣārthe paryavasyati //17//

The thing what everybody *does, jñānī* also, i.e. realized person also does the same thing.

My master used to wake up at 1:00 a.m. and he would to go to bathroom. Then he would wash his face and call me for giving him a cup of tea. And he would take tea . . . At night you see. . (laughter!), at 1:30 a.m.! . . . he would take tea and with *kulcha*(bread) and then meditate up to 5:00 or 6:00. And then he would go and take hubble-bubble smoke. . .

He was smoking, he used to smoke. I don't know why he smoked, but it was something, everything was divine in him. . . . he smoked and then he (would tell me), "Make tea for

yourself." And he would take a cup of tea again. He would go for walk, he would come and have a gossip with his friends. Whatever we do, he was doing the same way.

This is what he says *sa eva kārakāveśa*, you have to do the same thing what you were doing in the period of ignorance. In the period of ignorance the things you were doing, you have to do same things in the period of knowledge, in the period when you are realized. *Sa eva kārakāveśa kriyā saivāviśeṣiṇī* and that activity also is the same, it is not changed. His activity is not changed by the realization of God. Activity remains the same, everything remains the same, but the fruit is unique. The fruit from that action is the liberation from the pangs of repeated births and deaths. (The) fruit is separate, fruit becomes unique for him.

Now 18th and last.

bhaṅktvā jñānavimohamantharamayīṁ
sattvādibhinnāṁ dhiyaṁ
prapya svatmavibhūtasundaratayā Visnuṁ
vikalpātigam /
yatkimcitsvarasodyadindriyanijavyaparamātr
asthite
helataḥ kurute tadasya sakalaṁ saṁpadyate
śaṅkaram //18

That differentiated intellect differentiated intellect because of three *gunas*, and which has become dull or stupid by *vimoha*, i.e. by being away from God-consciousnessyou must cut that, you must cut that intellect into pieces, you must shatter it. Then *prāpya svātma vibhūti sundarataya Visnum vikalpātigam*, and you must attain that state of *Viṣṇu* which is beyond thoughts, and which is beautified with his own nature of Self. When you reach that place then, *yat kimcit svarasodydindriya nijavyāpāramātrasthite*, whatever you do, whatever you act in this universe, that action becomes means to attain Lord Śiva–very action.

Here ends Bhagavad Gītā. (*Saṁgrah Ślokaś*)

Vegetarian Quotes

To a man whose mind is free there is something even more intolerable in the sufferings of animals than in the suffering of man. For with the latter it is at least admitted that suffering is evil and that the man who causes it is a criminal. But thousands (now billions) of animals are uselessly butchered every day without a shadow of remorse. If any man were to refer to it, he would be thought ridiculous. And that is the unpardonable crime

Romain Rolland
Nobel Prize Winner - 1915

उत्पलदेवाचार्य कृत

श्री शिवस्तोत्रावली

व्याख्या : ईश्वरस्वरूप स्वामी लक्ष्मणजू

समावेशात्मक भक्ति का रस–स्रोत है उत्पलदेव का प्रसिद्ध स्तोत्र ग्रंथ "शिवस्तोत्रावली"। कश्मीर शैवमत के दार्शनिक संदर्भों की भी उसमें कौंध है। शिव के प्रति अनन्य प्रेम की ऐसी मार्मिक अभिव्यक्ति इन स्तोत्रो में हुई है कि लगता है उत्पलदेव ने उनमें अपना हृदय उंडेल कर रखा है। इन स्तोत्रों को गा–गाकर ईश्वरस्वरूप स्वामी लक्ष्मणजू भाव–विभोर हो जाया करते थे। इस ग्रंथ के अनूठे आस्वाद को सामान्य पाठकों तक पहुंचाने के लिए हम श्रृंखलाबद्ध रूप से प्रस्तुत कर रहे हैं मूल स्तोत्रो सहित स्वामी जी द्वारा की गई उनकी अंतर्दृष्टिपूर्ण व्याख्या।

भक्तिविलास नामक ग्यारहवां स्तोत्र

इस स्तोत्र का दूसरा नाम औत्सुक्यविश्वसित भी है। 'औत्सुक्य' से तीव्रतम उत्कण्ठा और विश्वसित से भक्तजन के मानसिक विश्वास की दृढ़ता का अभिप्राय ध्वनित हो रहा है। प्रस्तुत स्तोत्र में भक्त के इस आत्मिक विश्वास की अभिव्यंजना हो रही है कि ''भगवान् के अनुग्रह से मेरी तीव्र अभिलाषा अवश्य पूरी हो जाएगी'' - अतः इस स्तोत्र का 'औत्सुक्यविश्वसित' यह नाम भी ठीक ही है।

जगदिदमथ वा सुहृदो
बन्धुजनो वा न भवति मम किमपि।
त्वं पुनरेतत्सर्वं
यदा तदा कोऽपरो मेऽस्तु ॥१॥

अन्वयः-(प्रभो) इदं जगत् अथवा सुहृदः वा बन्धु-जनः मम किमपि न भवति यदा पुनः (तत्त्वतः) त्वम् (एव) मे एतत् सर्वम् (असि) तदा अपरः कः (मे) अस्तु।

*(**प्रभो**-हे: ईश्वर!), **इदं** - यह, **जगत्** - जगत, **अथव** - अथवा, **सुहृदः** - मित्रजन, **वा** - या, **बन्धुजनः**-बन्धु-बान्धव, **मम** - (इनमें से मेरा, **किमपि**-कोई भी, **न**-नहीं, **भवति**-है।, यदा **पुनः**-जब फिर, (**तत्त्वतः**-वास्तव में), **त्वम्**-आप, (एव-ही), **मे**-मेरे, **एतत्**-यह, **सर्वम्**-सब कुछ (अर्थात् मित्र, बन्धु-बान्धव आदि), (**असि**-हैं), **तदा**-तो, **अपरः**-(आप के अतिरिक्त) दूसरा, **कः**-कौन, (मे) **अस्तु**-(मेरा) हो?(अर्थात् किसी दूसरे सखा या संबन्धी की अपेक्षा नहीं है।))।

(हे भगवान् शंकर!) 'यह संसार, या मित्रों की मंडली, या अपने कुल से संबन्धित जन'–ऐसे-ऐसे नातों-रिश्तों के साथ मेरा किसी भी प्रकार का कोई सम्बन्ध नहीं है, जब केवल आप मेरे बन्धु, मित्र

इत्यादि सब कुछ हैं, तब आपसे बढ़कर और कौन-सा संबन्धी होने की संभावना हो सकती है?

स्वामिन्महेश्वरस्त्वं साक्षात्सर्वं जगत्त्वमेवेति।
वस्त्वेव सिद्धिमेत्विति याच्ञा तत्रापि याच्ञैव॥२॥

अन्वयः-स्वामिन् त्वं महेश्वरः (असि) (तथा इदं) सर्वं जगत् साक्षात् त्वम् एव (असि) इति वस्तु एव सिद्धिम् एतु इति याच्ञा एव (भवति)।

स्वामिन्-हे स्वामी!, **त्वं**-आप, **महेश्वरः**-परमेश्वर, (असि-हैं), (तथा इदं-और यह), **सर्वं**-सारा, **जगत्**-जगत, **साक्षात्**-प्रत्यक्ष रूप में, **त्वम्**-आप का, **एव**-ही स्वरूप, (असि-है), **इति**-इसलिए, **वस्तु**-(कोई निश्चित) वस्तु, **एव**-ही, **सिद्धिम्**-सिद्धि को, **एतु**-प्राप्त करे, **इति**-ऐसी, **याच्ञा**-प्रार्थना, **तत्रापि**-ऐसी दशा में तो, **याच्ञा एव**-प्रार्थना ही, (भवति-रह जाती है)।

हे स्वामी! परमाद्वैत की दृष्टि से आप ही महान ईश्वर हैं, और यह सारा जगत् का प्रपञ्च भी आप ही हैं - (अर्थात् आपके स्वरूप से अलग या अतिरिक्त और किसी पदार्थ का सद्भाव ही नहीं है) तो ऐसी स्थिति में आपसे किसी एक विशेष वस्तु के सिद्ध होने की मांग करना केवल मांग बन कर ही रह जाती है (तात्पर्य यह कि वैसी याच्ञा करने का तनिक भी औचित्य नहीं है)।

त्रिभुवनाधिपतित्वमपीह य-
तृणमिव प्रतिभाति भवज्जुषः।
किमिव तस्य फलं शुभकर्मणो
भवति नाथ भवत्स्मरणादृते॥३॥

अन्वयः- नाथ इह यत् त्रिभुवन अधिपतित्वम् (अस्ति) (तत्) अपि भवत्जुषः तृणम् इव प्रतिभाति (अतः) तस्य शुभकर्मणः भवत्स्मरणात् ऋते किम् इव फलं भवति।

नाथ-हे स्वामी!, **इह**-इस संसार में, **यत्**-जो, **त्रि** तीनों, **भुवन**-लोकों का, **अधिपतित्वम्**-स्वामित्व, (अस्ति-है), (तत्-वह), **अपि**-भी, **भवत्**-आप के, **जुषः**-(समावेश-युक्त) भक्त - जनों को, **तृणम्** - तृण के, **इव** - समान (तुच्छ), **प्रतिभाति** - दिखाई देता है, (अतः-अतः), **तस्य**-उस (स्वरूपसंपनमय), **शुभ कर्मणः**-शुभ-कर्म का (अर्थात् उस कर्म के करने वाले का), **भवत्**-आप के, **स्मरणात्**-स्मरण के, **ऋते**-बिना, **किम् इव**-भला और क्या, **फलं**-फल, **भवति**-हो सकता है!।

हे स्वामी! इस संसार में आपकी सेवा करने वाले समाधिनिष्ठ भक्तजनों को तीनों लोकों की आधिकारिता भी घास का तिनका जैसी प्रतीत होती है, (वास्तव में) उस आपकी भक्ति को ही महत्त्व प्रदान करने के रूप वाले पुण्यकर्म का, आपका नाम स्मरण करने से बढ़कर और क्या फल हो सकता है?

येन नैव भवतोऽस्ति विभिन्नं
किञ्चनापि जगतां प्रभवश्च।
त्वद्विजृम्भिमतोऽद्भुतकर्म-
स्वप्युदेति न तव स्तुतिबन्धः॥४॥

अन्वयः-(प्रभो येन भवतः विभिन्नं किंचन अपि न अस्ति च जगतां प्रभवः (अपि) त्वद्विजृम्भितम् इव (अस्ति) अतः तव अद्भुतकर्मसु अपि स्तुति बन्धः न उदेति।

(**प्रभो**-हे ईश्वर!), **येन**-चूंकि, **भवतः**-आप (के स्वरूप) से, **विभिन्नं**-भिन्न, **किंचन** कुछ, **अपि**-भी, न

अस्ति-नहीं है, **च**-और, **जगतां** (समस्त) जगत् को, **प्रभवः**-उत्पन्न करने वाला, (**अपि**-(ब्रह्मा) भी), **त्वद्**-आप के ही स्वरूप का, **विजृम्भितम्** इव (अस्ति)-स्फार है, **अतः**-इसलिए, **तव**-(संसार की उत्पत्ति तथा नाश आदि) आप के, **अद्भुत**-चमत्कारपूर्ण, **कर्मसु**-कार्यों में, **अपि**-भी (भेद के अभाव के कारण), **स्तुति बन्धः**-(आप की) स्तुति करने (का प्रश्न ही), **न**-नहीं, **उदेति**-उठता।

(हे परमदेव!) चूँकि कोई भी पदार्थ आपसे कतई भिन्न नहीं है, (ब्रह्मा, रुद्र, विष्णु इत्यादि) जगत् के अधिकारी देवता भी आपके ही स्वरूप का विस्तारमात्र हैं, अतः ऐसे आश्चर्यजनक (ईश्वरीय) कृत्यों को संपन्न करते रहने पर भी आप की स्तुति करने का अवकाश ही कहां है?

त्वन्मयोऽस्मि भवदर्चननिष्ठः
सर्वदाहमिति चाप्यविरामम्।
भावयन्नपि विभो स्वरसेन
स्वप्नगोऽपि न तथा किमिव स्याम्॥५॥

अन्वयः-विभो अहं सर्वदा भवत् अर्चननिष्ठः च त्वद्मयः अस्मि इति आविरामम् अपि (भवन्तं) भावयन् अपि (अहं) स्वप्नगः अपि स्वरसेन (एव) तथा किम् इव न स्याम्।

विभो-हे व्यापक ईश्वर!, **अहं**-मैं, **सर्वदा**-सदैव, **भवत्**-आप (चित्-स्वरूप) के, **अर्चन**-पूजन में, **निष्ठः**-लगा हुआ, **च**-और, **त्वद्**-आप (के स्वरूप) से, **मयः**-अभिन्न, **अस्मि**-बना रहता हूं, **इति**-इस प्रकार, **अविरामम्**-लगातार, **अपि**-ही (**भवन्तं**-आप की), **भावयन्**-भक्ति-भावना करता हुआ, **अपि**-भी, (**अहं**-मैं) **स्वप्नगः**-स्वप्न-अवस्था में जाकर कर, **अपि**-भी, **स्वरसेन**-आप से आप, (**एव** ही), **तथा**-वैसा (अर्थात् आप के पूजन में लगा हुआ), **किम् इव**-भला क्यों, **न**-नहीं, **स्याम्**-होता हूं?

(हे प्रभु!) ''मैं आपकी अर्चना करने पर कटिबद्ध हूँ और आपके साथ एकाकार बना हूँ'' - (जागरण में) पल-पल इस प्रकार की भावना करता हुआ भी, स्वप्न अवस्था में प्रविष्ट होने पर स्वरसता से वैसी ही भावना क्यों नहीं कर पाता हूँ?

येन मनागपि भवच्चरणाब्जो-
द्भूतसौर भलवेन विमृष्टाः।
तेषु विस्त्रमिव भाति समस्तं
भोगजातममरैरपि मृग्यम्॥६॥

अन्वयः-(प्रभो) ये (भक्ताः) भवत्चरण अब्जउद्भूतसौरभलवेन मनाक् अपि विमृष्टाः तेषु अमरैः अपि मृग्यं समस्तं भोगजातं विस्रम् इव भाति।

(**प्रभो**-हे स्वामी!), **ये**-जो, (**भक्ताः**-भक्त-जन), **भवत**-आप के, **चरण अब्ज**-**चरण**-कमलों से, **उद्भूत**-निकली हुई, **सौरभ**-(चिदानन्द रूपी) सुगंधि के, **लवेन**-लेशमात्र का, **अमरैः**-देवताओं के लिए, **अपि**-भी, **मृग्यं**-वाञ्छनीय, **समस्तं**-समस्त, **भोग**-(स्वर्ग आदि) भोगों का, **जातं**-समूह, **विस्त्रम्***-दुर्गन्धि से भरा हुआ, **इव**-जैसा (अर्थात् अत्यन्त तुच्छ और त्याज्य), **भाति**-प्रतीत होता है॥

(हे भगवान् शंकर!) जिन भक्तवरों को आपके चरणकमलों से निकलने वाले सौरभ (सुगन्ध) का रंचमात्र भी स्पर्श हुआ होता है, उनको बड़े-बड़े देवताओं के द्वारा भी अभिलषणीय सारे (स्वर्ग आदि) सुखभोगों का संसार दुर्गन्धिपूर्ण कूड़ा-करकट जैसा प्रतीत होता है।

हृदि ते न तु विद्यतेऽयदन्य-
द्वचने कर्मणि चान्यदेव शंभो।
परमार्थसतोऽप्यनुग्रहो वा
यदि वा निग्रह एक एव कार्यः॥७॥

अन्वयः शम्भो ते हृदि अन्यत् वचने अन्यत् च कर्मणि अन्यत् एव विद्यते (इति) तु अस्ति (तस्मात्) परमार्थसतः अपि (मम) अनुग्रहः वा यदि वा निग्रहः एकः एव कार्यः।

शम्भो-हे महादेव!, **ते**-आप के, **हृदि**-हृदय (अर्थात् संकल्प) में, **अन्यत्**-कुछ, **वचने**-वाणी में, **अन्यत्**-कुछ, च-और तथा, **कर्मणि**-कर्म (अर्थात् व्यवहार) में, अन्यत्-कुछ और, एव-ही, **विद्यते**-हो, (इति) तु-(ऐसी बात) तो, न-नहीं, अस्ति-है (अर्थात् आप के मन, वचन और कर्म में पूर्ण साम्य है), (तस्मात्-इसलिए) (आप को), **परमार्थसतः अपि** (मम) (मुझ) सच्चे भक्त तथा सरल-स्वभाव वाले पर, **अनुग्रहः वा**-अनुग्रह (अर्थात्) आप के स्वरूप के साथ एकता), **यदि वा**-अथवा, **निग्रहः**-निग्रह (अर्थात् आप चित्-स्वरूप की अप्रथा), **एकः एव**-एक ही, **कार्यः**-करना चाहिए।

(हे महादेव!) ऐसी कोई भी स्थिति नहीं है कि आपके हृदय में एक बात, वाणी में दूसरी बात और करने में इन दोनों से भिन्न कोई तीसरी ही बात हो,. अतः तत्त्वतः सरल स्वभाव वाले मुझ पर अनुग्रह एवं निग्रह इन दोनों में से, (अपनी रुचि के अनुसार) कोई एक ही करने की कृपा करें।

मूढोऽस्मि दुःख कलितोऽस्मि जरादि दोष-
भीतोऽस्मि शक्ति रहितोऽस्मि
तवाश्रितोऽस्मि।
शम्भो तथा कलय शीघ्रमुपैमि येन
सर्वोत्तमां धुरमपोज्झितदुःखमार्गः॥८॥

अन्वयः-शम्भो (अहं) मूढः अस्मि दुःखकलितः अस्मि जराआदिदोषभीतः अस्मि शक्ति रहितः अस्मि (परश्च) तव आश्रितः अस्मि (तस्मात् त्वं) तथा कलय येन (अहं) अपोज्झितदुःखमार्गः सर्वोत्तमांधुरं शीघ्रंम् उपैमि।

शम्भो-हे महादेव!, (अहं-मैं), **मूढः**-मूर्ख अर्थात अज्ञानी, **अस्मि**-हूं, **दुःख**-(संसार के) दुःखों में, **कलितः**-फंसा हुआ, **अस्मि**-हूँ, **जरा**-बुढ़ापा, आदि-आदि, **दोष**-दोषों से, **भीतः**-भयभीत, **अस्मि**-हुआ हूँ, **शक्ति रहितः**-सामर्थ्यहीन, **अस्मि**-हूँ, (परश्च-किन्तु), **तव**-आपकी, **आश्रितः**-शरण में, अस्मि-आया हूँ, (तस्मात् त्वं-इसलिए आप), तथा-ऐसा, **कलय**-कीजिए, **येन**-कि, (अहं-मैं), **अपोज्झितदुःखमार्गः**-(स्वरूपअप्रथन रूपी) दुःख-मार्ग को त्याग कर, **सर्वोत्तमां** - (स्वरूप - समावेश - रूपिणी) सर्वोत्कृष्ट, **धुरं** - पदवी को, **शीघ्रम्**-(शाम्भवोपाय द्वारा) तुरन्त, **उपैमि**-प्राप्त करूँ।

हे कल्याणकारी देव! मैं तो निरा अनाड़ी, दुःखों का मारा, बुढ़ापा आदि दोषों से डरा हुआ और निर्बल व्यक्ति आपकी शरण में पड़ा हूँ, अतः हे प्रभु! जल्दी से जल्दी कुछ ऐसा कीजिए जिससे मैं कंटीले मार्ग से हटकर (सरलता से) सर्वोच्च पदवी पर पहुंच पाऊँवू।

त्वत्कर्णदेशमधिशय्य महार्घभाव-
माक्रन्दितानि मम तुच्छतराणि यान्ति।

वंशान्तरालपतितानि जलैकदेश-
खण्डानि मौक्तिकमणित्वमिवोद्वहन्ति॥९॥

अन्वयः – (प्रभो) मम तुच्छतराणि आक्रन्दितानि त्वत्कर्णदेशम् अधिशय्य महार्घभावं यान्ति, इव जलएक देश खण्डानि वंश अन्तरालपतितानि मौक्तिक मणित्वम् उद्वहन्ति।

(**प्रभो**-हे स्वामी!), **मम**-मेरी, **तुच्छतराणि**-अति तुच्छ, **आक्रन्दितानि**-करुण-स्वरपूर्ण पुकारें, **त्वत्**-आप के, **कर्ण**-कानों के, **देशम्**-पास, **अधिशय्य**-पहुँच कर ही, **महार्घभावं**-बहुमूल्यता (अर्थात् बड़े गौरव) को, **यान्ति**-प्राप्त करती हैं, **इव**-जिस प्रकार (स्वाति-नक्षत्र में), जल-(वर्षा के) जल की, **अन्तराल**-बीच में, **पतितानि**-पड़कर, **मौक्तिक-मणित्वम्**-मोतियों के रूप को, **उद्वहन्ति**-धारण करती हैं।

(हे प्रभु!) मेरी यह दर्दभरी गुहार आपके कानों में पड़कर, ठीक उसी प्रकार, अनमोल बन जाती है, जिस प्रकार बांस के खोंडरों में पड़े हुए (बरसात के) जलबिन्दु मुक्तामणियों के स्वभाव का आदान करते हैं।

किमिव च लभ्यते बत न तैरपि नाथ जनैः
क्षणमपि कैतवादपि च ये तव नाम्नि रताः।
शिशिरमयूखशेखर तथा कुरु येन मम
क्षतमरणोऽणिमादिकमुपैमि
यथा विभवम् ॥१०॥

अन्वयः – नाथ क्षणम् अपि च कैतवात् अपि ये तव नाम्नि रताः तैः जनैः अपि किमिव च बत न लभ्यते (तस्मात्) शिशिर मयूख शेखर मम तथा कुरु येन (अहं) क्षत मरणः (सन्) यथा विभवम् अणिमादिकम् उपैमि।

नाथ-हे ईश्वर!, **क्षणम्**-क्षण-मात्र के लिए, **अपि च**-भी अथवा, **कैतवात्**-छल कपट से, **अपि**-भी, ये-जो, **तव**-आप के, **नाम्नि**-नाम (के स्मरण) में, **रताः**-अनुरक्त होते हैं, **तैः**-उन, **जनैः**-लोगों से, **अपि**-भी, **किमिव च**-भला क्या कुछ, **बत न लभ्यते**-प्राप्त नहीं किया जाता! (अर्थात् वे भी इच्छानुसार सब कुछ पाते हैं)!, (**तस्मात्**-इसलिए), **शिशिर मयूख शेखर**-हे शशिशेखर! (महादेव जी!), **मम**-मेरे लिए, **तथा कुरु**-ऐसा कीजिए, **येन**-जिससे (**अहं**)-कि (मैं), **क्षत-मरणः** (सन्)-मृत्यु-पाश से छूटकर (अर्थात् अकाल-कलित होकर), **यथाविभवम्**-ऐश्वर्यपूर्वक, **अणिमादिकम्**-अणिमा आदि (सिद्धियों) को, **उपैमि**-प्राप्त करूँ।

हे स्वामी! आश्चर्य यह है कि वे लोग, जो केवल पाखंड (छलकपट) का आश्रय लेकर, पलभर के लिए, आपके नाम का स्मरण करते रहने का स्वांग भरते हैं, वे भी (आपसे) क्या कुछ प्राप्त नहीं कर लेते हैं? इसलिए हे चन्द्रकिरणों का किरीट धारण करने वाले! आप मेरे लिए वैसा कुछ करें जिससे मैं, मृत्युभय से छूटकर ईश्वरीय वैभव के अनुसार अणिमा आदि सिद्धियों को प्राप्त करूँ।

शम्भो शर्व शशाङ्कशेखर शिव
त्र्यक्षाक्षमालाधर
श्रीमान्नुग्रकपाललाञ्छन लसद्भीमत्रिशूलायुध।
कारुण्याम्बुनिधे
त्रिलोकरचनाशीलोग्रशक्त्यात्मक
श्रीकण्ठाशु विनाशयाशुभभरानाधत्स्व
सिद्धिं पराम् ॥११॥

अन्वयः-शम्भो शर्व शशाङ्कशेखर शिव त्र्यक्ष अक्षमालाधर श्रीमन् उग्र-कपाल लाञ्छन लसत्भीमत्रिशूल आयुध

कारुण्य अम्बुनिधे त्रिलोक रचना-शील उग्रशक्ति-आत्मक श्रीकण्ठ अशुभ आशु विनाशक (तथा) परां सिद्धिम् आधत्स्व।

शम्भो-हे कल्याणकारक!, **शर्व**-हे (पापियों को) सन्ताप देने वाले!, **शशाङ्कशेखर**-हे चन्द्रशेखर!, **शिव**-हे कल्याणस्वरूप!, **त्र्यक्ष**-हे त्रिनेत्रधारी!, **अक्षमालाधर**-हे जपमालाधारी!, **श्रीमन्**-हे मोक्षलक्ष्मी वाले!, **उग्र**-हे भयंकर, **कपाललाञ्छन**-खोपड़ियों के चिह्न वाले!, **लसत्**-हे चमकीले, **भीम** तथा भयानक, **त्रिशूल**-त्रिशूल रूपी, **आयुध**-आयुध को धारण करने वाले, **कारुण्य अम्बुनिधे**-हे दयासागर!, **त्रिलोक-रचनाशील**-हे तीनों लोकों के निर्माता, **उग्र**-हे भयंकर, **शक्ति आत्मक**-शक्तिस्वरूप, **श्रीकण्ठ**-हे श्रीकण्ठ!, **अशुभ**-(मेरे) पापों की, **भरान्**-गठरियों को, **आशु**-तुरन्त, **विनाशय**-तहस-नहस कीजिए, **(तथा**-और), **परां**-(मुक्ति-रूपिणी) उत्कृष्ट, **सिद्धिम्**-सिद्धि (मुझे), **आधत्स्व**-प्रदान कीजिए।।

हे भगवान् शम्भू! पापियों का संहार करने वाले! चन्द्रकलाधारी! ईश्वरीय संपदाओं से परिपूर्ण! (दुष्टों के लिए) भयंकर! जपमालाधारी! प्रकाशरूप! कपालधारी भयानक त्रिशूल आयुध को धारण करने वाले! दया के सागर! तीनों लोकों का निर्माण करते रहने के स्वभाव वाले! प्रचंड शक्ति से पूर्ण! एवं श्रीकंठदेव! मेरे पापों की गठरी को तत्काल नष्ट कीजिए और मुझे परा-सिद्धि अर्थात् मुक्ति प्रदान कीजिए।

तत्किं नाथ भवेन्न यत्र भगवान्निर्मातृतामश्नुते
भावः स्यात्किमु तस्य चेतनवतो नाशस्ति यं
शङ्करः।
इत्थं ते परमेश्वराक्षतमहाशक्तेः सदा संश्रितः
संसारेऽत्रनिरन्तराधिविधुरः क्लिश्याम्यहं
केवलम् ॥१२॥

अन्वयः- नाथ परमेश्वर तत् किं भवेत् यत्र भगवान निर्मातृतां न अश्नुते (तथा) तस्य चेतनवतः किमु भावः स्यात् यं शङ्करः न आशास्ति इत्थं अक्षतमहाशक्तेः ते संश्रितः (अपि) अहम् अत्र संसारे सदा निरन्तर आधिविधुरः (सन्) केवलं क्लिष्यामि।

नाथ-स्वामी!, **परमेश्वर**-हे महेश्वर!, **तत्**-वह, **किं**-कौन सी वस्तु, **भवेत्**-हो सकती है, **यत्र**-जहाँ (अर्थात् जिस के), **भगवान्**-आप प्रभु, **निर्मातृतां**-निर्माता के रूप में, **न अश्नुते**-व्याप्त नहीं होते? **(तथा**-और), **तस्य**-उस, **चेतनवतः**-(सकल आदि) चेतन (प्रभातृ-वर्ग) का, **किमु**-(वह) कौन सा, **भावः**-(भूत, भुवन आदि रूपी) पदार्थ, **स्यात्**-हो सकता है, **यं**-जिस पर, **शङ्करः**-(आप) महादेव, **न आशास्ति**-अनुशासन नहीं करते? **इत्थं**-इस प्रकार, **अक्षत**-परिपूर्ण, **महाशक्तेः**-महाशक्ति वाले, **ते**-आप की, **संश्रितः** - शरण में आकर, **(अपि**-भी), **अहम्**-मैं, **अत्र**-इस, **संसारे**-संसार में, **सदा**-सदैव, **निरंतर**-लगातार, **आधि**-मानसिक पीड़ाओं से, **विधुरः (सन्)**-व्याकुल हो कर, **केवलं**-केवल, **क्लिष्यामि**-दुःख का ही अनुभव करता हूँ।

हे स्वामी! वह कौन-सा पदार्थ है जिसके निर्माण का श्रेय आप ऐश्वर्यशाली देव को न जाता हो? (संसार के किसी भी) चेतनप्रमाता का वह कौन-सा प्रमेय पदार्थ है जिस पर आप कल्याणकारी ईश्वर का अधिकार न हो? इस प्रकार महान् शक्तिपुंज से परिपूर्ण (आप जैसे) परमेश्वर की शरण में पड़ा हुआ होने पर भी मैं इस संसार में लगातार मानसिक संतापों से पीड़ित होकर केवल कष्टों का भागी बना हूँ।

यद्यप्यत्र वरप्रदोद्धततमाः पीडाजरामृत्यवः
एते वा क्षणमासतां बहुमतः
शब्दादिरेवास्थिरः।
तत्रापि स्पृहयामि सन्ततसुखाकाङ्क्षी चिरं
स्थास्नवे
भोगास्वादयुतत्वदङ्घ्रिकमलध्यानाग्र्य
जीवातवे ॥१३॥

अन्वयः- वर प्रद यद्यपि अत्र पीडाजरामृत्यवः उद्धततमाः (भवन्ति) एते वा क्षणम् आसताम् (किन्तु) बहुमतः शब्द-आदिः एव अस्थिरः (भवति) तत्रापि संतत सुख आकाङ्क्षी (अहं) चिरं स्थास्नवे भोग आस्वादयुतत्वद्अङ्घ्रिकमल ध्यान अग्र्यजीवातवे स्पृहयामि।

वर-प्रद-हे वर-दायक (प्रभु)!, **यद्यपि**-यद्यपि, **अत्र**-इस संसार में, **पीडा**-दुःख, **जरा**-बुढ़ापा, **मत्यवः**-और मृत्यु, **उद्धततमाः**-अत्यन्त भंयकर अर्थात् असह्य, (**भवन्ति**-होते हैं), **ऐते वा**-तो भी इन को, **क्षणम्**-अभी, **आसताम्**-रहने दीजिए, (**किन्तु**-किन्तु), **बहुमतः**-बहु-मान्य, **शब्द - आदिः** - शब्द आदि विषय, **एव**-ही तो, **अस्थिरः**-अस्थिर अर्थात् क्षणभंगुर, (**भवति**-हैं)!, **तत्रापि**-ऐसा होते हुए भी, **संतत सुख** - (अद्वयानन्द रूपी) स्थायी सुख को, **आकाङ्क्षी**-चाहने वाला, (**अहं**- मैं), **चिरं स्थास्नवे**-चिर स्थायी, **भोग आस्वाद**-(चित्-आनन्द के) चमत्कार से, **युत**-युक्त, **त्वद्**-(चित्-प्रकाश संबन्धी प्रकाश-विमर्श रूपी) आप के, **अङ्घ्रि कमल**-चरण कमलों के, **ध्यान**-ध्यान से युक्त, **अग्र्यजीवातवे**-(और इसीलिए) श्रेष्ठ जीवन के लिए, **स्पृहयामि**-कामना करता हूँ।

हे वरद महादेव! अगरचि इस संसार में दुःख, बुढ़ापा एवं मृत्यु ये तीनों एक से बढ़कर एक असह्य होते हैं, तो भी पलभर के लिए इनकी चर्चा रहने ही दीजिए क्योंकि यहां तो सबों के मान्य शब्द आदि प्रमेय पदार्थ ही क्षणभंगुर हैं। ऐसी स्थिति में भी अविनाशी सुख को चाहने वाला मैं आपके चिदानन्दभाव के चमत्कार से परिपूर्ण और प्रकाशविमर्शमय चरणकमलों की जोड़ी का निरन्तर ध्यान करते रहने से श्रेष्ठ बने हुए चिरस्थायी जीवन की कामना कर रहा हूँ।

संकेत-

शास्त्रों में ऐसे भी उदाहरण मिलते हैं जहां सिद्ध पुरुषों ने भी चिरजीवन की याच्त्रा की है। इसके मूल में उनकी यह कामना रही है कि उनकी साधना उस चलते हुए जन्म में ही पूरी हो जाए ताकि उसको पूरा करने के लिए उनको दूसरा जन्म लेना न पड़े।

हे नाथ प्रणतार्तिनाशनपटो श्रेयोनिधे धूर्जटे
दुःखैकायतनस्य जन्ममरणत्रस्तस्य मे
साम्प्रतम्।
तच्चेष्टस्व यथा मनोज्ञविषयास्वादप्रदा
उत्तमाः
जीवन्नेव समश्नुवेऽहमचलाः
सिद्धीस्त्वदर्चापरः॥१४॥

अन्वयः- हे नाथ प्रणत आर्तिनाशनपटो श्रेयः निधे धूर्जटे दुःख-एक आयतनस्य जन्म मरणत्रस्तस्य मे साम्प्रतं तत् चेष्टस्व यथा अहं त्वद् अर्चापरः (सन्) मनोज्ञविषय-आस्वादप्रदाः उत्तमाः अचलाः सिद्धीः जीवन्नैव समश्नुवे।

हे नाथ-हे नाथ!, **प्रणत**-हे शरणागतों के, **अर्ति**-दुःखो को, **नाशन**-नष्ट करने में, **पटो**-प्रवीण!, **श्रेयः निधे**-हे कल्याण सागरा! **धूर्जटे**-हे धूर्जटि शङ्कर!, दुःख

एक केवल दुःखों का, **आयतनस्य** घर बने हुए, **जन्म-मरण**-(तथा) जन्म-मृत्यु से, **तस्तस्य**-भयभीत बने हुए, **मे**-मेरे लिए, **साम्प्रतं**-अब, **तत्**-ऐसा, **चेष्टस्व**-कीजिए, **यथा**-कि, **अहं**-मैं, **त्वद्**-आप की, **अर्चा**-पूजा में, **परः**-तत्पर (**सन्**-हो कर), **मनोज्ञ**-(चिदानन्द रूपी) मनोहर, **विषय**-विषयों के, **आस्वाद**-चमत्कार को, **प्रदाः**-देने वाली, **उत्तमाः**-श्रेष्ठ, **अचलाः** - तथा चिरस्थायी, **सिद्धीः** - (स्वरूप - प्रथनात्मक) सिद्धियों को, **जीवन्नेव**-जीते जी ही, **समश्नुवे**-प्राप्त करूँ। (अर्थात् समाविष्ट होकर ही मैं आप की पूजा में लीन रहूँ और इस प्रकार जीवनमुक्त बनूँ)।

हे स्वामी! प्रणाम परायण भक्तों की पीड़ाओं का नाश करने में चतुर और कल्याण के सागर भगवान् शिव! अब तो सारे दुःखों के घर बने हुए और आवागमन के भय से डरे हुए मेरे लिए कुछ वैसा कीजिए जिससे मैं (इसी जीवन में) लगातार आपकी अर्चना करता हुए। (चित् चमत्कार जैसे) मनोहर विषयों का आस्वाद कराने वाली, उत्कृष्ट और अविनाशी सिद्धियों का उपभोग करता रहूँ।

नमो मोहमहाध्वान्त-
ध्वंसनानन्यकर्मणे।
सर्वप्रकाशशातिशय
प्रकाशायेन्दुलक्ष्मणे ॥१५॥

अन्वयः-(नाथ) मोहमहाध्वान्तध्वंसन अनन्य-कर्मणे सर्वप्रकाश अतिशय-प्रकाशाय (च) इन्दु लक्ष्मणे (भवते) नमः (अस्तु)।

(**नाथ**-हे स्वामी!), **मोह**-मोह रूपी, **महा**-महान, **ध्वान्त**-अन्धकार को, **ध्वंसन**-नष्ट करने में, **अनन्य-कर्मणे**-सदा उद्यत रहने वाले, **सर्व**-समस्त, **प्रकाश**-(अग्नि, सूर्य और चन्द्र आदि के) प्रकाश से, **अतिशय**-बढ़ चढ़ कर, **प्रकाशाय**-तेज को धारण करने वाले, (**च**-और), **इन्दुलक्ष्मणे**-चन्द्रमा के चिह्न वाले (अर्थात् सोम कलाधारी), (**भवते**-आप को), **नमः** (**अस्तु**)-नमस्कार (हो)।।

(हे परमदेव!) माया-ममतारूपी प्रगाढ़ अंधकार को छितराने के काम पर सदा उद्यत रहने वाले सारे प्रकाशमान पदार्थों से भी अधिक प्रकाशमान एवं अमाकला के चिह्नवाले आपको मेरा प्रणाम हो ।

विश्वेश्वर महादेव नमस्ते भूतभावन।
जन्मजन्मार्जितां वृत्तिं पाश्वीं मम नाशय।।

एकादश स्त्रोत समाप्त

Shri Gurudev Vachanamrit

From the Trika point of view there isn't the slightest difference between individual soul and Lord Shiva, it is just a play, a drama of His own nature.

-Ishwarswaroop Swami Lakshmanjoo

Ishwar Ashram Trust

(Founded by Ishwar Swaroop Swami Lakshmanjoo Maharaj)

Srinagar: Guptaganga, Ishber (Nishat)- 191 021 (Kashmir)

Jammu: 2-Mohinder Nagar, Canal Road, Jammu-180 002

Delhi: R-5, Pocket D, Sarita Vihar, New Delhi-110 076

Mumbai :

Calendar of Events 2008 - 2009

2008

Sunday	April 6	*(Chaitra shuklapaksha pratipada)* : *Navreh* (Kashmiri Pandit New Year's Day)
Tuesday	April 8	*(Chaitra shuklapaksha tritiya)* *Zanga Trai*
Friday	May 2	*Janma Jayanti* of Ishwarswaroop Swami Lakshmanjoo
Friday	May 9	Swamiji's *'Varsh'* celebrations (Swamiji's birthday according to solar calendar)
Wednesday	June 11	*(Jyeshtha shuklapaksha ashtami)* *Jyeshtha Ashtami*
Friday	July 18	*(Ashadha purnima)* *Shri Guru Purnima*
Saturday	Aug 16	*(Shravana Purnima) Raksha Bandhan* ; Flag hoisting at Ashram centres
Saturday	Aug. 23	*(Bhadrapada krishnapaksha saptami/ ashtami)* *Shrikrishna Janmashtami*
Tuesday	Sep 16	*(Ashvin krishnapaksha pratipada / dvitiya)* . *Pitripaksha jag (yajna)* Swami Mehtabkak ji
Thursday	Sep. 18	*(Ashvin krishnapaksha tritiya / chaturthi)* : Swami Lakshmanjoo's *Mahasamadhi* Day ; *Varshika yajna.*
Saturday	Sept 27	*(Ashvin krishnapaksha trayodashi / chaturdashi)* : *Pitripaksha jag (yajna)* . Swami Ramji
Sunday	Nov. 2	*(Kartika shuklapaksha chaturdashi)* Swami Mehtabkak ji's *Janma Jayanti* (birthday)
Wednesday	Dec. 24	*(Pausha krishnapaksha dvadashi)* : Swami Ramji's *Janma Jayanti* (birthday)

Ishwar Ashram Trust
Calendar of Events
2008 - 2009

2009

Saturday	Jan y 24	*(Magha Krishna trayodashi / chaturdashi)* Varshik jag (yajna) Swami Ramji
Sunday	Feb. 22	*(Phalguna krishnapaksha trayodashi) : Mahashivaratri*
Thursday	Feb 26	*(Phalguna shuklapaksna dvitiya)* Varshik jag (yajna) Swami Mehtabkak ji

Annual Mahāyajña

on Ishwarswaroop Swami Lakshmanjoo's

Mahānirvaṇa Jayantī

Annual Mahāyajña (*jag*) on Ishwarwaroop Swami Lakshmanjoo's 17th Mahānirvaṇa Jayantī will performed on Thursday, September 18, 2008 at the Srinagar, Jammu, Delhi and Mumbai Kendras of Ishwar Ashram. The Mahāyajña will commence at 7.00 a.m. and conclude at about 5.00 p.m.

Devotees of Guru Mahāraj are requested to participate in the Mahāyajña along with their families, relatives and friends to offer their respectful homage and to partake of the consecrated *prasāda* which will be distributed from 5.30 p.m. onwards

I.K. Raina
Sectray/Turstee
Ishwar Ashram Trust

R.K. Sadhu
General Secretary, Ishwar Ashram
Delhi Kendra

ISHWAR ASHRAM TRUST

(FOUNDED BY SHRI ISHWARSWAROOP SWAMI LAKSHMANJOO MAHARAJ)

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Ishwarswaroop Swami Lakshmanjoo

May2, 2008

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